THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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Christmas Morn.

'T WAS not the moon in glory streaming,
As she swam forth from cloud concealing;
It was not meteor's glance, nor lightning,
The gorgeous concave instant brightening,
That rushing on the shepherd's eye,
Illumined heaven's vast canopy:
But, sailing down the radiant sky,
From bowers of bliss, from world on high,
Appear'd, upborne on wings of fire,
A seraph host—an angel choir!
It came—that glorious embassy—
To hail the incarnate Mystery:
For this, awoke the ecstatic hymn,
From glowing lips of seraphim!
Ne'er flowed such strains on earthly gale,
O'er bruzy hill, or listening vale,
Before—nor shall such sounds again
Break on the raptured ear of man,
Till rising to his native sky
He put on immortality.
For this, too, flamed o'er Bethlehem,
The brightest in night's diadem,
That herald star, whose pilot ray
Illumed the Magi's doubtful way:
Bright wanderer through the fields of air,
Which led the inquiring sages where,
Cradled within a worthless manger,
Slept on that morn the immortal Stranger.
He might have come in regal pomp,
With pealing of archangel trump,
An angel blast as loud and dread
As that which shall awake the dead.
His lightning might have scared the night,
Streaming insufferably bright;
His thunders, deepening peal on peal,
Have made earth to her centre reel;
Deep voices such as shook with fear
At Sinai's base the favor'd Seer;
The wing of whirlwind might have borne him,
The trampling earthquake gone before him.
He might have come—that Holy One—
With myriads round his awful throne,
Countless as are the sands that lie
On burning plains of Araby.
And, arm'd for vengeance, who could stand
Before each conquering red right hand.
He came not thus—no earthquake shock
Shiver'd the adamantine rock;
No trumpet blast, nor thunder peal,
Made earth through all her regions reel;
And, but for the mysterious voicing
Of that unearthly choir rejoicing,
And but for that strange herald gem,
The star which burn'd o'er Bethlehem,
The shepherds on his natal morn
Had known not that the Lord was born.
There were no terrors—for the song
Of peace rose from the seraph throng:
On wings of love he came to save—
To pluck pale terrors from the grave;
And on the blood-stain'd Calvary,
He gain'd for man the victory.
T. O.

DEVOTIONAL.

CHRISTMAS.

The following is a sermon of Bishop Seabury never before published. Could the Editor of the Churchman be encouraged to believe that such a course would meet the approbation of his readers, it would give him pleasure to make a selection from the manuscript sermons of Bishop Seabury, (of which there are many in his possession,) and give them a place, from time to time, in the columns of the Churchman.

And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.—*St. Luke* ii. 10.

The history of the creation informs us, that God ordained the seventh day as a weekly festival, to commemorate his having created the world in six days, and then ceased from his work. He also instituted annual festivals in his old Church, to commemorate the great things he had done for it, in delivering his people from the bondage of Egypt, and settling them in the land of Canaan. Whether it was from the example of these instances, or from the dictate of nature and the voice of reason, that the practice arose, is not necessary to determine. The fact is certain, that men of all ages, of all civilized nations, and of all religions, have celebrated the more signal mercies and deliverances of divine Providence, by solemn festivities, or stated days of commemoration.

The design of Almighty God in appointing the sabbath, and the festivals in the Jewish Church, undoubtedly was, to keep up a grateful sense and remembrance of the great things which he had done—that he might be known and worshipped as the Creator of all things, and the only true and living God.

Sensible of the divine intention, and of the usefulness and propriety of the practice, the Jewish Church thought itself warranted to institute another festival, that of *Purim* or Lots, to commemorate and bless God for the great deliverance he had given to them from the wicked contrivances of Haman: concluding, from a parity of circumstances, that such an institution would be agreeable to the mind of God, though he had given no command or direction about it. Nor do we find that any of the prophets censured the Jewish Church for their observation of that solemnity, as a superstitious or unlawful observation, though it had no other ground for its establishment than the letters of Mordecai to the Jews residing in the Persian dominions.

After the canon of the Old Testament was completed, and the spirit of prophecy was withdrawn from that Church, Judas Maccabeus, and his brethren, and the congregation of Israel, ordered a new festival to be kept yearly for eight days, in commemoration of the re-dedication of the temple, when they had cleansed and repaired it after its defilement by Antiochus, King of Syria. This is the more remarkable, because no annual commemoration of the original dedication of this temple by Ezra, or of the former one dedicated by Solomon, had ever been observed. Yet our Saviour was so far from condemning this festival that he gave his sanction to the observance of it, by religiously attending on it himself, (John x. 22,) which he certainly would not have done had he considered it as an unlawful, or superstitious institution.

These things considered, I have often thought it odd that any censure should be cast on the Church for instituting the observation of particular days in commemoration of the great events of our redemption through Jesus Christ; and of the holy apostles and martyrs, by whose ministry the knowledge of salvation hath come to us.

That the primitive Christians did celebrate the memory of the apostles and martyrs, by annual days of commemoration, ecclesiastical history affords the fullest proof. That they were worthy of this commemoration, and that it tended to promote virtue and piety among Christians, no considerate man will doubt. They were the chosen vessels of God's grace, by which its saving influence was spread through the world in the knowledge of the Gospel of Christ. They were the lights of the world in their generation, and through their ministry, the brightness of the Sun of righteousness illuminated the dark regions of heathenism and idolatry. With us their memory should be precious, and their example sacred: and we ought to bless God for them, and endeavor by his grace to follow the example of their faith and holiness, that with them we may be made partakers of his heavenly kingdom.

That the grand event of our Saviour's resurrection was commemorated, not only weekly on Sunday, but annually on Easter-day, by the apostles themselves, we have the express testimony of St. Polycarp, the disciple of St. John, with whom he had the happiness of solemnizing the holy festival.

Though we cannot trace up the observation of Christmas so high as the time of the apostles, yet we know it is spoken of as the practice of the universal Church in the fourth century; and that is authority enough to justify its observation.

The objection, that we know not the precise day, is too idle to merit a serious answer. We observe the day which the Church appointed, and hath ever observed. Suppose the Church be mistaken; an involuntary error, where the intention was right, will, we trust, find pardon with our gracious God. Her mistake in appointing a wrong day is more excusable than her neglect would have been in appointing none at all.

For if the heavenly host were so affected with the sense of God's love to us, that their holy joy burst forth in the acclamation of "Glory to God in the highest," &c.; how much more ought *we*, the wretched offspring of fallen Adam, to praise God for his goodness, and with devout gratitude commemorate the day on which there was born unto us a Saviour, even Christ the Lord—the seed of the woman promised to Adam—the blessing of all nations assured to Abraham—the Messiah foretold by the prophets, and expected by the Jews—the salvation of God—the light of the Gentiles—the glory of Israel—and the Redeemer of man!

That there was a general expectation among the Jews, and by their means among other nations, of the birth of a divine person, a King who should be invested with universal dominion—and that our Saviour answered the character and description which the prophets had given of him, are points which might easily be made to appear would the time permit. At present let us attend as well as we are able to the wonders of the divine economy manifested in his birth.

And here let the mind devoutly contemplate the miraculous manner of his immaculate conception in the womb of the blessed Virgin by the power of the Holy Ghost—the signal providence by which she was conducted to the very place the prophets had assigned for his birth, viz. Bethlehem, the city of David—the great condescension he showed in the circumstances of his birth as to all earthly grandeur, or even conveniences of life—the glorious celebration of his humble birth by the angelic host;—especially, with heads and hearts bowed in adoration, let us contemplate the incomprehensible mystery of the Person who was as on this day born into the world—the eternal Logos, or Word of God, who was in the beginning with God, and who himself was God, being the only begotten Son in the bosom of the Father—by whom all things, in heaven and in earth, visible and invisible, were created, and have ever since been upheld and governed by the word of his power. He, who being in the form of God, thought it no robbery to be equal with God, yet, for our sakes, made himself of no reputation, humbling himself to the level of our nature, and taking it upon him by being born of our flesh, that he might become Jesus, the Saviour, to save us from our sins by his obedience unto death, even the death of the cross. For he, being the Son of God, did thereby—by his birth in our nature—become the Son of man, and did unite in himself the two perfect natures of God and man, (not by confusion, but by conjunction into one person,) that so doing he might become the mediator of God and man, and, by his relation to both, bring both to friendship and concord. Had he been only God, he could not have suffered and died for us: and had that been even possible, it would have made no satisfaction to the divine justice in our nature. Had he been mere man, his sufferings would have been the sufferings of one man only, and would have wanted that infinite merit necessary to make them a sufficient sacrifice, and perfect satisfaction, for the sins of the whole world.

It is observed by Irenæus, one of the oldest writers of the Church, that "We could not have received incorruption and immortality, unless we had been first united to *that* which is incorruptible and immortal." And he asks, "How could we have been united to that which is incorruptible and immortal, unless incorruption and immortality"—that which is incorruptible and immortal—"had been first that which we are?" That is: we could not have obtained incorruption and immortality from Christ, unless our corruptible, mortal nature had been first united to him who is incorruptible and immortal. Nor could we have been united to him in our corruptible mortal state, unless he, who is incorruptible and immortal, had first taken our fleshly, corruptible, mortal nature upon him.

One reason, therefore, why the Logos became man, and the Son of God was made the Son of man was, that by uniting himself to our nature, we might be united to his, and through that union obtain the adoption—be made the sons of God, and heirs of incorruption and immortality.

How great, without controversy, is this mystery of godliness—God manifested in the flesh! What love and gratitude do we not owe to the Almighty Father, the Fountain of the divinity, for thus sending his well-beloved Son to take our nature upon him, that we through him might be made the sons of God! How ought our hearts to glow with humble thanks to the eternal Logos for his condescension in humbling himself for our salvation, even to the taking our mortal flesh upon him, and dwelling (tabernacling) in our nature, that he might exalt it to be made partaker of his own immortality and glory! The most exalted strains of grateful devotion will best become *us*, for whose sakes he thus became flesh, to celebrate the commemoration of his birth as on this day, which the piety of his Church hath set apart for that purpose.

With little variation we may accommodate the song of the blessed Virgin to our own situation:—My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour: For he hath regarded the low estate of our nature: and behold, from henceforth, all generations—even the angels of heaven—shall call us blessed: For he that is mighty hath done great things for us, hath magnified, hath highly exalted us; and for ever blessed be his holy name.

One instance of gratitude, beloved brethren, calls for your particular attention at this time. Turn your meditation from the pulpit to the altar, and there behold that mysterious bread and wine ordained by Christ as a further proof of his goodness to you. In this sacrifice, and feast of love, which we are now about to celebrate, we offer unto God the memorial of that great and all-propitiatory sacrifice of his body and blood which he once offered for us; and plead the merit of it before the Almighty Father, for the pardon of our sins, and for obtaining all the other benefits of his passion and death: and by feasting together at his table on what has been offered up to him, and thereby become his food, we renew our covenant with him, and are assured of his favor and good-will toward us.

How should our hearts rejoice when we behold that visible representation of a humble incarnate Deity, which he himself hath appointed!—when we view that mysterious bread and wine, which represent to every eye of faith, a Saviour, even Christ the Lord, subject to all the sinless infirmities of our nature—suffering and dying for the sins of men!

Wonder, O heavens! and be amazed, O earth! and every creature humbly bow your heads: Bow, and adore this incomprehensible mystery—the Word was made flesh, and dwelt among us. But above all, *we* are most concerned, the banished children of unfortunate Adam. Let *us* bow down our faces to the dust, and prostrate adore so unspeakable a mercy. Behold thus low our Saviour stooped to take us from the ground, and raise us to the felicities of his own kingdom. Lift up thy voice of joy then, O my soul, and sing Hosannah to the new-born Jesus. Call all the blessed angels to celebrate his birth, and repeat afresh their heavenly anthem, Glory to God on high, on earth peace, good-will toward men. Lift up thy voice aloud, and to the choirs of heaven join the song of the Church, Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

HISTORICAL.

COMPILATION OF THE PRAYER-BOOK.

It would require a separate treatise to put the reader in full possession of the value and extent of this advance toward the completion of our ecclesiastical system: and, in truth, many a treatise has actually been devoted to the subject. It will, however, be quite necessary to insist, as briefly as possible, on the distinguishing merits of the work. In the first place, then, the purpose of its compilers was, to give to it, not the stamp of innovation, but simply of improvement. They did not, like Calvin, profess to compose an original liturgy; but rather to mould into a better fabric the noble collection of materials which antiquity had already furnished to their hands. They did not address themselves to their task, as if they imagined that up to their days the Church had remained uniformly ignorant *how to pray:* their object rather was to restore her worship to its primitive simplicity and purity. With this view, every thing sound and valuable in the Romish missal and breviary was transferred by them, without scruple, to the English communion service, and to the Common Prayer; and the whole enriched from the treasures of devotion which had been preserved in the most ancient and venerable liturgies.[*] And to the wisdom and modesty which suggested this course we are doubtless to ascribe the incomparable solemnity and fulness of our religious formularies.

Another invaluable principle was established by this work of restoration. It gave back to the people what had originally been theirs,—the right of joining in the worship of God with lips, and heart, and understanding. It dispersed for ever that mystical concealment which had been thickening, for centuries, over the services of the Church, as the ancient language had gradually darkened into an unknown tongue. From the beginning to the end of them, the offices were now in English; so that the priest would, thenceforth, stand before his people as the authorized conductor of their public devotions; as the minister and the brother, who, by voice and look, might raise up their hearts in adoration to the Father of mercies.

It is a further conspicuous excellence of the Common Prayer, that the whole compass of our literature is unable to furnish any example of a style so admirably appropriate to its subject. The book consists for the most part of versions from the most beautiful of the ancient offices and collects. But what tongue can tell the glorious change which, in many instances, was wrought, in the process of transfusion, by the spirit of our Reformers! In what other versions in our language shall we seek for such a combination of fidelity and freedom,—of simplicity and majesty? A cautious and humble mind will, of course, shrink from the rashness of confidently affirming that our Reformers wrought under the express and special guidance of the Holy Ghost. And yet, the same mind, on contemplating their wondrous success, must surely be sometimes at a loss to imagine what lower influence could have presided over their labors and meditations.[†]

To abstain, however, from further diffuseness of commendation, perhaps the essential merits of this performance cannot be more distinctly presented to the reader than in the following enumeration of them by Bishop Ridley:—1. The service in a language known to the people. 2. Scripture lessons instead of legendary tales. 3. The Bible read through in order, without interruptions. 4. The creed more properly disposed. 5. The Lord's Prayer introduced immediately before reading, or other devotion; and this, (6.) repeated audibly, instead of secretly. 7. The *Ave Maria* omitted. 8. The monkish metrical hymns rejected; 9. As also the prayers for the dead; 10. And lastly, addresses to saints; together with superstitious consecrations and exorcisms. To which may be added, that the absolution is in the precatory form, and without any proclamation of the power of the keys.

It was ordered that the use of the liturgy should commence on the following Whitsunday. In some places, however, there was zeal enough to outrun this command, and to introduce it at Easter. The people generally flocked in multitudes to hear the services of devotion in their native tongue. The satisfaction of the clergy was more ambiguous. Their outward conformity, indeed, was almost universal; but there were, doubtless, many among them who thought of the new service-book much as a certain clergyman of Lancashire did of the English communion,—that it was "the most devilish work that ever was devised."[*] That, in their estimation, there was little in the book deserving of a better character was manifested by their loud and indignant censures of the language of the act for the uniformity of divine service, which ascribed the English liturgy to "*the aid of the* Holy Ghost."[†] The expression, it may be allowed, was open to misconstruction: and it was not surprising that it should be represented by the adversaries of the work as the language of unhallowed presumption, rather than of humble dependence on the Spirit of Grace. That men, however, of such chastised and moderate tempers as the Archbishop and his colleagues should pretend that their labors were directed by special inspiration, is absolutely incredible. The subsequent corrections which they introduced would alone be sufficient to repel any such imputation.—*Le Bas' Life of Archbishop Cranmer.*

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[*] They who are desirous of seeing, fully and distinctly displayed, the materials of which our liturgy is composed, should, by all means, procure the "Origines Liturgicæ, or Antiquities of the English Ritual, by the Rev. William Palmer, of Worcester College, Oxford, 1832;" a work which ought to be in the hands of every clergyman, and, we might add, of every intelligent layman, of the Church of England.

One principal authority which the authors of our liturgy had before them in their wonderful compilation was evidently the "Deliberation of Herman, Archbishop of Cologne, &c. &c. &c.;" which is understood to have been the work of Melancthon and Bucer, and which was printed at Bonne, in 1545. Our office of baptism, for instance, may, almost literally, be said to consist of extracts from that volume, fol. 69–78.

[†] Archbishop Lawrence has given various instances of the vast superiority of our liturgy in this respect. See Bampton Lect. Notes to Serm. i. p. 219. Oxf. 1820. The reader is here presented with one or two further specimens, taken almost at random.

Collect for 12th Sunday after Trinity.—"Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son, our Lord. *Amen.*"

Now let this be compared with the version of the same collect, under the title of the 11th Sunday after Pentecost, in the Roman missal for the laity. Ed. 1815.—"O Almighty and eternal God, who, in the abundance of thy goodness, exceedest both the merits and requests of thy suppliants, pour forth thy mercy upon us; and both pardon what our conscience dreadeth, and grant such blessings as we dare not presume to ask; through Jesus Christ our Lord."

Collect for 13th Sunday after Trinity.—"Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*"

The following is the Romish version; *Ibid.* p. 420.—"O Almighty and merciful God, from whose gift it proceedeth that thy people worthily serve thee; grant, we beseech thee, that we may run on, without stumbling, to the obtaining the effects of thy blessed promises; through," &c.

The collect for the fourth Sunday in Advent runs thus in the Roman missal, &c. p. 69.—"Exert, we beseech thee, O Lord, thy power, and come; and succor us by thy great might; that, by the assistance of thy grace, thy indulgent mercy may hasten what is delayed by our sins;" &c. &c.

Observe how faithfully the sense is preserved, and how magnificently developed, in our version,—"O Lord, raise up, we pray thee, thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord: to whom with thee and the Holy Ghost be honor and glory, world without end. *Amen.*"

[*] Strype, Eccl. Mem. vol. ii. c. 11.

[†] This objection came with a singularly ill grace from the mouth of Romanists. They who made the objection then, and they who have echoed it since, must surely have forgotten that, if the Reformers were guilty of presumption, their own idol, Gardiner, must have been guilty of something rather worse: for he had declared shortly before the appearance of the king's book, that "*his majesty by the inspiration of the* Holy Ghost, had componed all matters of religion." See Gardiner's letter to the Vice-chancellor of Cambridge; Ell. Orig. Let. No. 146, 2d series, vol. ii. p. 209. This letter relates in part to the pronunciation of Greek. Gardiner was then Chancellor of the University, and was as desirous of "*componing* matters of accentuation as the king was of *componing* matters of religion." He seems, too, very much disposed to set about in the same imperious spirit. He says, "I will withstand fantasies even in pronunciation, and fight with the enemy of quiet at the first entry."

ARCHBISHOP CRANMER.

It might naturally be supposed that the terrible failure experienced by the persecutors of Cranmer in the preceding year would have crushed effectually the hopes and devices of his adversaries. But it was not so. The former confederacy had been chiefly conducted by Churchmen. Another attempt of the same kind was now got up under the patronage of the Duke of Norfolk and other members of the council. The snake had been scotched but not destroyed. There was still remaining in the Diocese of Canterbury a residue of hostility and malice, which, with the aid of noble and powerful men, might be easily wrought up into another formidable plot. The process by which, on this occasion, the caldron was filled and heated, is not distinctly to be ascertained. Thus much, however, is known—that, very soon after the Duke of Suffolk was in his grave, a complaint was laid before the King by certain members of his council, that "the Archbishop and his learned men had so infected the whole realm with their unsavory doctrine, that three parts out of four in the land were abominable heretics." And the suit of the petitioners was, that, out of pure regard for the safety of his majesty and the peace of his dominions, "the Archbishop might immediately be committed to the Tower." And when his majesty apeared to hesitate, they most dutifully represented that the primate "was a member of the privy council: that if he were left at liberty no mortal would dare to utter a syllable against him: but that, if he were once in durance, the tongues and consciences of men would immediately be released from all restraint, and his majesty's counsellors would be enabled to search out the truth." To this incomparable reasoning his majesty gave, to all appearance the fullest acquiescence: and he authorized his trusty advisers to summon the Archbishop for the next day, and, if they should see fit, to order him into custody.

At eleven o'clock the same night, Henry despatched Sir Anthony Denny to Lambeth, with an order that Cranmer should instantly attend him at Westminster. The Archbishop, on receiving the message, arose from his bed, and repaired to the King, whom he found in the gallery at Whitehall. His majesty immediately communicated to him the charges which had been preferred against him by the council, gravely adding that he had acceded to their request. On this, Cranmer, with the humblest acknowledgments, protested his entire willingness to be committed to the Tower, provided always that he might not be deprived of the liberty of defending himself against his accusers. On this the King burst out—"O Lord God, what simplicity is yours to submit to an imprisonment that must end in your ruin! Know you not this—that no sooner shall you be in the Tower, than false knaves will instantly come forward to arraign you,—who, if you were at liberty, should not dare to show their face? No, no,—not so, my Lord of Canterbury. Go you to the council to-morrow; and when you appear before them, demand to be confronted with your accusers. Should there be a moment's hesitation, produce this ring, the sight of which will instantly bring the matter before me."

The next morning Cranmer followed implicitly the instructions of his sovereign. By eight o'clock he was in attendance on the council. They were not immediately prepared to call him in; and he was left in their ante-room among the lackeys and serving-men in waiting. This brutal insult was soon reported to Dr. Butts, the King's physician; who, on entering the royal apartment, mentioned that he had seen a strange sight that morning. The King desired him to explain: on which Butts replied, "The Primate of all England is become a serving-man; and for the greater part of an hour he has been standing among his brethren of that function, at the door of the council-chamber."—"Ha!" said Henry, "is it so! they shall hear of this before long."—At last Cranmer was summoned; and when he had heard the complaint against him, he required that his accusers might be called before them, in his presence. This righteous request was made in vain. Their lordships insisted on his immediate commitment to the Tower. On this he produced the ring delivered to him by his majesty the night before. This most unwelcome apparition threw the august assembly into utter confusion; and extorted from Lord Russell the following exclamation,—confirmed with a mighty oath,—"Said I not true, my Lords, that the King would never endure that my Lord of Canterbury should be disgraced by imprisonment, for any cause less than arraignment for high treason?"

The magic of the ring brought the whole conclave, together with the supposed delinquent, at once into the royal presence. "I thought," said Henry, "that I had a discreet council. But what am I to say now? Is my Lord of Canterbury a slave, that you should keep him at the door of your chamber, like a serving-man? What would any of you say if an indignity like this were offered to yourselves? I would have your lordships to understand that the realm of England contains not a more faithful subject than I have ever found in my Lord of Canterbury: and he that pretends attachment to me must be ready to show respect and honor to him." On this, the voice of deprecation and apology began, incontinently, to issue from the lips of the astounded courtiers. "They meant no sort of injury to his Grace of Canterbury. They requested, it is true, that he might be committed to the Tower; but the sole object was that he might come forth from his confinement with augmented reputation and glory."—"Is it even so?" said Henry; "think ye, then, that I discern not how the world goeth among you? Think ye that I see not the malice which sets you one against another? I counsel you, let it be avoided *out of hand.* And never again let my friends receive such usage as this at your hand." With these words he left them: and the scene that followed was eminently pacific. The men who ten minutes before had been digging a pitfall for his feet, now held out to Cranmer the right hand of reconciliation and friendship. The pledge was accepted by him with his usual clemency of temper; and the King again desired that the peace might be ratified between them at the hospitable board of Lambeth Palace.—*Le Bas' Life of Archbishop Cranmer.*

THE MINISTRY.

For the Churchman.

Mr. Editor,—I now send you the concluding extract from the Charge of Bishop Blomfield. The subject itself and the judicious and pithy remarks of the author will command attention. I will only detain your readers from it by saying, that they will feel the force of some of the observations the more by bearing in mind that the original meaning of the word *catechise* is not to question, nor instruct by the way of question, but to ground in the rudiments, or teach thoroughly the first principles of a subject.

Sigma.

CATECHIZING.

No clergyman, I trust, will consider, that any degree of attention, on his part, to the schools of his parish, will exempt him from the duty of catechizing the younger members of his flock. I mean publicly catechizing in church; and by catechizing I mean not merely examining, but instructing young persons in their catechism; trying their understandings as well as their memories; inquiring into their notions and the grounds of their knowledge; correcting their mistakes, explaining difficulties, opening to them by degrees the great truths of religion. The importance of this branch of pastoral duty was strongly urged upon you eight years ago, by my predecessor, to whose observations I would refer you. With respect to the time at which it is to be performed, a strict compliance with the rubric, which requires that the children should be catechized after the second lesson, may in some cases be inconvenient: but it may with great advantage be introduced at some other part of the Sunday, either before the evening service, as the canon directs, or after it; and so conducted as to awaken an interest in the parents and friends of the children, and by degrees in many others, who need, not less than the children, to be instructed in the rudiments of their faith and duty, or at least to be reminded of them.[*] Bishop Sanderson, when he was a parochial clergyman, used to spend an hour at evening in the church catechism, "whereat," says one of his biographers, "the parents and elder sort were wont to be present, and from whence they reaped greater benefit than from his sermons; the great principles of religion working more powerfully upon them than his discourses and enlargements."[†] But there is no reason why the two methods of edification should not be combined. In most country parishes, a catechetical examination of young persons, interspersed with judicious illustrations and remarks, and pointed applications of Scripture, will be of greater benefit to the congregation than a second sermon. In some way or other I earnestly recommend that the experiment be tried. Assuredly a clergyman discharges this part of his duty very imperfectly who never catechizes the younger branches of his flock, either in church or at school, except a few weeks previous to their being presented for confirmation. It is an instrument of edification upon which our Reformed Church lays the greatest stress, and which, under some form or other, should be always going on. The schoolmaster s to be succeeded by the catechist, and the catechist is to prepare the way for the evangelist; who will find it expedient, with regard to the simple and more unlearned part of his hearers, not to lose sight of the humbler office, if he desires to give full effect to the higher.[*]—*Bishop Blomfield's Primary Charge.*

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[*] "I never yet," says Bishop Fleetwood, "heard catechizing in the Church, where I did not see the oldest and the gravest people attend as seriously as any else; and I dare say they were as much edified, and more pleased to be so, than the younger."—*Works*, p. 467.

[†] *Special Remarques in the Life of Dr. Sanderson*, p. 21. The subject has been ably pressed upon the attention of the clergy by Mr. Gilly, in his *Horæ Catechetica*.

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[*] It is said of the celebrated Eliot, who was indefatigable in he work of catechizing, that "he left a *well-principled* people behind him."—*Cotton Mather's New-England,* Book iii. p. 187.

EDUCATION.

From the Boston Recorder.

COLLEGE FOR AFRICANS IN BERMUDA.

The following is part of a letter, written by a lady in Bermuda, who had spent fifteen years in the United States, to the Editors of the New-York Observer. It will be interesting to all who are devising just and liberal things for the injured children of Africa. The letter is dated Nov. 1, 1833.

"We feel the importance of exertion at this time when the approaching emancipation of the blacks will throw a mass of ignorance on the community. We feel that *duty* and *interest* unite in the demand for their immediate instruction: that they must be taught, not only to read and write, but they must receive the instruction necessary to qualify them for the duty of instructing and governing themselves. The value of the press to a people about to emerge from darkness into light, is too well known to need a word of argument in its favor. The importance of teachers and physicians from among themselves is acknowledged by all who have ever been engaged in enlightening any people. Aware of this, I wrote to some persons of active benevolence in your city, requesting them to receive and educate for us three colored lads, as printer, surgeon, and physician. The answer to my application I expect by the return of the vessel in which this goes. I wrote also to friends in London early in last month, begging them to apply to the London University to take some of our colored young men and give them thorough education for us. We are poor in money, but we have a superior race of colored people with us, and we wish to have them well educated. Many of them have been rocked in the same cradle with us; we have been nourished from the same bosom; we love them and wish to do them good. They are most anxious for instruction. Sunday Schools have been established among them for more than twenty years. The Church of England and the Wesleyan Methodists have done much in the work of teaching. An association of Bermudian ladies support a school for colored girls, and another for white girls in St. Georges. Most of the young blacks can read, many write, but we need a school of a higher order than any yet established in any community of slaves.

It is well known that the excellent Bishop Berkeley long ago fixed on Bermuda as the proper location for a college to educate the colored race from the West Indies. Every thing is in favor of this island as the spot for such a work. The climate, delightful; the ocean around abounding with the finest fish; the ground yielding sweet potatoes in abundance; the white people, not only willing but anxious that the blacks should be instructed; the clergy of the Church of England, the ministers of other denominations, the colonial government and colonial legislature all unite in one voice, '*Educate the colored people without delay.*' *But we are very poor.* I heard last night a letter had been received from America stating that $30,000 could be raised in the United States for the establishment, *in Bermuda,* of a school for the education of teachers for Africa, and (I suppose) elsewhere among the colored people. There is no doubt that Bermuda will gladly agree to such a proposal. No time should be lost in commencing the work. If the friends of the African in New-York will open a correspondence with the Bermudians, there will be found every disposition to aid the work as far as their circumstances will permit.

Send some man of judgment to pass the winter in our little island. Let him spend his time in becoming acquainted with us altogether. He might do much good in raising Sunday Schools, teaching a class of young colored people in the evening to qualify them for teaching either in infant or other schools; distribute Tracts and Bibles, and converse with the inhabitants.

I wrote to London two months ago requesting a missionary for the colored people should be sent out. I advised that he must be qualified to teach them in school during the week, and (if married) his wife should be prepared to teach an infant school. There is room enough in these islands for five or six such men and their wives.

Bermuda, or the Somers Islands, contain nine parishes. The resident clergy of the Church of England are, the Archdeacon (Spencer) and four Rectors. The Wesleyan Methodists have one Missionary residing at Hamilton, the capital. The Presbyterians have one minister residing at the west end of the island.

The population is (I believe) about ten thousand; the greater part colored.

COMMUNICATIONS.

For the Churchman.

THOUGHTS ON EPHESIANS i. 18.

"*That ye may know what is ——— the riches of the glory of his inheritance in the saints.*"

The term *inheritance* has many meanings in the Scriptures. Here it signifies *possession,* and has a reference to those who repent and believe in Jesus Christ, and thus become the peculiar and chosen people of God. "Save thy people, O Lord," says the devout Psalmist, "and bless thine inheritance. For the Lord will not cast off his people, neither will he forsake his inheritance. Remember me, O Lord, with the favor that thou bearest unto thy people: O visit me with thy salvation, that I may see the good of thy chosen; that I may rejoice in the gladness of thy nation; that I may glory with thine inheritance." Thus it is obvious, that God's inheritance is, in a most interesting sense, his people; all whom the Spirit invites to the Saviour; and who prove that they are his children, by keeping his commandments.

'The riches of the glory' of his inheritance is equivalent to the expression, 'the rich glory of his inheritance;' and means a full and an exceedingly abundant glory. The inheritance of God in his people is very different from his inheritance or possession of other creatures; it brings to him greater praise, and causes a wider and more luminous display of his perfections than even the angels themselves. Therefore, as an angel ministered unto Christ in the garden, so angels are expressly commissioned to minister to those who shall be 'heirs of salvation.' Therefore, we find them spoken of so frequently in the Scriptures, in the most honorable terms, as "a chosen generation, a royal priesthood, a holy nation, a peculiar people;" a temple, beautiful and magnificent, to adorn the heaven of heavens throughout eternal ages. And hence the Lord is represented as declaring by the mouth of his prophet Malachi, 'they shall be mine in the day when I make up my jewels.' Beautiful with the comeliness which He puts upon them, they are precious in his sight; and when they shall be all gathered from the several quarters of the earth where they are dispersed, He will confer upon them the highest honors, and acknowledge them to be his in the presence of his holy angels.

But, herein is the mystery: that God should call believers his 'inheritance;' that he should have a rich, full, and eternal glory in them; that they should be his treasure; and that he should speak of them as though they were essential to the happiness of his nature, and the glory of his perfections!

That the saints, as well as all holy creatures, should have an inheritance in God; that all *their* sources of excellence and joy should be in Him who is boundless love to bless, and Almighty power to preserve—this is not wonderful. But that any creatures, especially men who are so low in their origin, and in themselves so odious to divine purity; that such should be the rich glory of God's inheritance—this is astonishing grace and love that passeth knowledge!

Here the order of nature seems to be inverted. It is natural that every intelligent creature should receive the perfections which dignify him, and the joys which make him happy, from the eternal source of blessedness: that if he advanced from perfection to perfection, and from glory to glory, it must be attributed to communications from the one inexhaustible fountain. But that the Infinite, whose excellencies are beyond all increase, should value as his peculiar treasure, as 'the riches of the glory of his inheritance,' such worms of the dust, such imperfect, sinful, and rebellious creatures as believers are by nature, exceeds all that we can conceive of benevolence and grace.

But why are believers so greatly honored? Why are they such a peculiar treasure to God? Why does he derive from his inheritance in them such 'rich glory?' No one will pretend to say that the foundation for this distinguished honor existed in them; for they were not only miserable, but guilty; they were less calculated than the angels, who are of higher order, to glorify God: But while the fallen angels are left, they are visited in mercy. The first and efficient cause, therefore, and in this respect the *only* cause, was the sovereign pleasure of his will. Again, God has an inheritance in Jesus Christ, his eternal and co-equal Son. He is rich in this divine inheritance. As the Son is possessed of equal power and glory with the Father, there must be a reciprocal and ineffable communication of glory between them. The love which is thus exercised, and the happiness which is its inseparable concomitant, as it is divine, so it is above all created intelligence to understand it. But we may hence easily conceive that God has a rich treasure in his Son.

But between the Son of God and believers there is an intimate *union.* He is the head; they are the members: He is their brother: He is *one with them.* So mysterious and glorious is this union, that they are called by St. Peter, "partakers of the divine nature." God the Father owns them for children in Christ. As He is rich in his Son, so he has a joint interest and treasure in them who are "joint heirs with Christ." And therefore they are called "heirs of God."

They are the crown and glory of the Mediator; and all that brings glory to the Son is estimable in the eyes of the Father. They are also monuments to the glory of his grace, and shall be monuments for ever: "That we should be to the praise of his glory who first trusted in Christ; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus: to the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God."

J. M. K.

For the Churchman.

Mr. Editor,—In answer to the inquiry of your correspondent Q., which appeared in number 141 of the Churchman, I beg leave to ask space in your columns for the insertion of a circular, emanating from the committee appointed at the meeting to which your correspondent alludes; at the same time remarking, that the course of instruction commenced at the time specified, (to wit, the 14th of October,) and has been continued without intermission up to the present period. The number of children attending at the different stations is over one thousand; that of adults about five hundred. The work goes steadily on. The teacher, wisely and prudently, has sought to lay a good foundation, by unfolding clearly and distinctly the first principles of the science. This end having been accomplished, the next step was to arrange and classify the varieties of voice as developed in the former exercises. This too has been done: each class of children forming two divisions and sustaining the first and second trebles, and each class of adults sustaining the four parts in common use, viz. the bass, treble, alto and tenor.

So far the course has been of a preliminary and introductory nature. The future exercises will be more practical, and consequently more interesting,—it being the design of the teacher to bring into requisition, in the practice of various tunes, the elementary knowledge acquired in the preceding lectures. In accordance with his general plan, at his eighth lecture to adults, the effort was made to unite the different parts in sustaining the full harmony of the score. Upon this occasion, Sir, I was present, and witnessed the result. I went away satisfied that it is entirely within the reach of plain people, having no great pretensions to musical skill or vocal powers, to sing so as to please others as well as themselves. I was satisfied of another thing—that a great deal of what we hear concerning the mysteries of music, and the difficulties in the way of obtaining even a tolerable proficiency in the knowledge of it, is mere fustian and romance.

In venturing this assertion, I beg not to be misunderstood. In this, as in every other pursuit, a very high degree of excellence is not to be attained, except by unusual labor and pains: and as no accomplishment can be acquired without some sacrifice; so even a limited knowledge of music can be secured only at the expense of some trouble and some attention.

One of the great obstacles to the successful study of music in adults, has been the too great neglect in cultivating the musical talent in early youth. This obstacle the Committee are endeavoring to remove, by placing the necessary instruction within the reach of children.

The experiment, so far as the results have come to the writer's knowledge, has been eminently successful. From this brief notice, I hope "Q." will be encouraged to visit the different stations, and satisfy himself of the truth of my statement.

In conclusion, Mr. Editor, bear with me in a few additional remarks. You have no doubt witnessed the anniversaries of our Sunday Schools, and have heard the children of our Communion while singing God's praise upon those occasions; and if you have any melody in your soul, you have been moved even to tears at the sound of their thousand infant voices ascending even discordantly to the throne of their common Father. How would you be moved, and what would be the state of your feelings at the spectacle of our thousands of Sunday School children sending up to the great God and Father of all one *harmonious and melodious* song of praise.

Nothing is wanting to realize such a scene but the support and countenance of the Episcopal community. Sufficient provision has not yet been made for the undertaking, and although the course of instruction yet suffers nothing for lack of means, the time will arrive when the present means will be exhausted, leaving the Committee the choice of anticipating the liberality of Episcopalians, or of abandoning the enterprise.

A Member of the Committee.

To the Members of the Protestant Episcopal Church in the City of New-York.

Arrangements having been made for providing a course of instruction in sacred music, for the benefit of all persons (whether children or adults) in connexion with our Churches or Sunday Schools, the Committee appointed for that purpose have selected the following places for the accommodation of the pupils, viz.—

FOR CHILDREN.

Sunday Sch. Room of	St. George's Chh. on	Monday P. M.	3 o'clk.
" "	Christ "	Tuesday "	3 "
" "	St. Stephen's "	Wednesday "	3 "
" "	All Saints' "	Thursday "	3 "
" "	St. Luke's "	Friday "	3 "
" "	P. E. S. Sch. Room, corner Varick and Canal Streets,	Saturday "	3 "

FOR ADULTS.

" "	Mission Church of the Holy Evang.	Monday "	7 "
" "	Christ "	Tuesday "	7 "
" "	St. Stephen's "	Thursday "	7 "
" "	St. Luke's "	Friday "	7 "

The course will commence on Monday afternoon, the 14th October, at St. George's Church, and on the evening of the same day at the Mission Church of the Holy Evangelists; and will be regularly continued at the time and places above specified.

No charge will be made for instruction; as the funds are freely contributed for the purpose by, and the success of the measure depends upon, the liberality of Episcopalians, so all Episcopalians have a right to attend the lectures. In giving this general notice, the Committee are desirous, more particularly, of addressing the parents and guardians of the children connected with our Sunday Schools and congregations.

Nothing is asked at your hands, but the *punctual and regular attendance* of your children. The object needs no recommendation. It is simply to instruct your offspring in the elements, and train them in the practice, of sacred music. The power of music over the human heart is too universally known and felt, even to permit it to be an object of indifference. The only thing to be considered is, how to impart a knowledge of the science so as to render it subservient to the best interests of the human family.

It is most important then when viewed as an auxiliary in the worship of God; it affords a ready and a delightful utterance to our devotional feelings, and in the practice of it, the hearts of your children will be most powerfully drawn to the love and practice of holiness.

It will serve to occupy the vacant and listless hour—to express innocently and happily the lively and buoyant feelings of childhood and youth—and in the family circle, it may afford, through your children, rest and refreshment to your own minds, when wearied with the cares and labors of life; and thus beguile many a painful moment otherwise devoted to grief and despondency.

The practice of music promotes health and has a favorable influence upon the mental powers. It trains the mind to habits of order and union, and habits thus acquired must necessarily influence the whole conduct.

It improves the heart, by softening the character, elevating the feelings, and ennobling the affections. And the child subjected to its kindly influences will return to the bosom of its family in all respects better prepared for the proper discharge of the social duties of life.

Such are the considerations that have moved the Sunday School teachers of your children and others of our congregations to address you. And by such considerations they hope to obtain your co-operation in the enterprise, by causing your children to be sent regularly and punctually to any of the stations mentioned in the above table which you may think most convenient.

Thos. B. Coddington,
Pierre E. F. McDonald,
Jas. M. Burger,
N. B. Holmes,
Samuel Brown,
Jno. Cornwall,
Thos. Browning,
Chas. H. Roach,
J. W. Wallace,
W. R. Wadsworth,
Darius Wells,
Frederick J. Winston,
Jno. Johnstone,
Wm. W. Spear,
Committee.

New-York, Oct. 12, 1833.

For the Churchman.

Circumstances beyond the control of the writer have compelled him to delay his review of Dr. H. It is not to be expected that the major part of the readers of the Churchman will feel any considerable degree of interest in these articles, as they treat of *notions* nearly peculiar to New-England; but it is not to be presumed that they are indifferent to aught that affects the dearest interests of the Church, and I trust they will bear with me while I finish these hasty sketches.

Another point of the Doctor's speculation I shall give a passing notice. He says, "Episcopalians, Baptists, Methodists, Presbyterians, Congregationalists, and others, while they hold the fundamentals of the Gospel, might retain their distinctive principles, and yet be on terms of the most cordial fellowship and communion."[a] Perhaps such philosophy may be specious, but cannot be sound, if I have any correct idea of the *distinctive principles* of those denominations. Even so must the Doctor think, for he says, "*Baptism is the rite of initiation into the Christian Church,*"[b] and to this definition, no doubt, all will accede. But though all agree as to the object of *Baptism,* they do not think alike as to what constitutes it; and herein is one of the *distinctive principles* of the denomination of Baptists. While the Episcopalian, Presbyterian, and Congregationalist allow this rite to be administered either by sprinkling or immersion, to infants or adults, the Baptists deny it to all but adults, and the validity of any thing but immersion. Yet, though *baptism* is the rite of membership, the Doctor would fain have us suppose the conscientious Baptists can commune with those who, in his opinion, reject the only ordinance which can entitle them to communion. But the Doctor ought to have known, or if he knew, been candid enough to have confessed, that there is between the Baptist and Pedobaptist a point of separation, a *distinctive principle,* which, while it is retained, must for ever separate those denominations

Neither is it more probable, that the Presbyterian, who believes his Church to be *divinely instituted,* would or could commune with one of the Congregational, which, by their own confessions, is of *human origin;* nor that the Episcopalian, who supposes bishops alone have the power of ordination, could consent to receive the ordinances from one, who, in his estimation, "had taken to himself the honor of the priesthood, without being called of God, as was Aaron."[c]

The Doctor, however, is disposed to call to his aid the authority of names on this point, and says, "To me nothing seems plainer than the principle laid down by Robert Hall, in his Treatise on Communion, (p. 4, Preface,) that 'no man or body of men has a right to make that a condition of communion, which is not in the New Testament made a condition of salvation.' This principle approves itself to the common sense and consciences of every man, and runs through the whole tenor of the Christian Scriptures."[d] It is a sound principle of logic, that those premises must be false, which lead to an absurd conclusion. By this principle let us test the above sound common-sense doctrine of Dr. H. and Robert Hall.

We have no right to make that a condition of communion which is not a condition of salvation.

It is taken for granted that there can be no communion between the Church and world; no communion, except among members; and the Doctor himself has shown, that *baptism is* the only *rite of initiation into the Christian Church.*[e] Now is baptism a condition of salvation? The Doctor says, "*No mysterious efficacy, no pretended charm, no incomprehensible power to regenerate and save men,*"[f] is ascribed to baptism; and hence cannot, in his view, be a saving ordinance, and is, therefore, not *a condition of salvation.* But baptism is a pre-requisite of, and essential to, church-membership; *but is church-membership a condition of communion?* If not, where is the Church? If so, what becomes of the "plain common-sense" logic of Robert Hall? It is false, because the conclusion is absurd; for if baptism is a requisite to church-membership, and membership essential to communion, then we have a right to make, and Christ himself has made that a condition of communion, which is not a condition of salvation. Again, is church-membership essential to communion? Most assuredly, the Doctor will say. But, I ask, is it a condition of salvation? and the Doctor must answer, Certainly not. A different answer to the first of these queries would annihilate the Church: to the second, would place all beyond the hope of salvation who were without the pale of the Church.

But the Doctor has pronounced this to be the doctrine which "runs through the whole tenor of the Christian Scriptures;" and he must hang upon one horn of the dilemma: I leave the choice to himself.

Juris Consultus.

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[a] P. 13. [b] P. 82. [c] Hebrews v. 4.
[d] P. 10. [e] P. 82. [f] P. 82.

For the Churchman.

One who has been much gratified by the remarks in the Address to the Convention of the Bishop of New-York, on the subject of the proposed alteration as to the reading of the Psalter, respectfully asks you to publish an extract from the pamphlet now sent, published in 1829.

The concurrence of sentiment between the Bishop and a distant writer may serve at least to call the attention of the Church to an important point.

A Churchman in the South.

"*The allowing the minister to use a single Psalm, instead of the Psalter for the day, or a selection.* This change permits a virtual exclusion of the Psalms from the Liturgy, for under it the short Psalms, as the 117, of two verses, the 100, 131, 133, 134, each of which has but four verses, might be invariably used. This would indeed be an abuse, but might not they who are opposed to the use of the Psalms, avail themselves of this license, to exclude them in fact, though not in form? Again, this permission is inconsistent with a principle, which pervades our Prayer Book, viz. that in the worship of God, a preference is due to language of divine inspiration. On this principle, the Lord's Prayer has a place in every one of our offices: scriptural words and phrases are frequent in the Collects, and the Psalms, rather than paraphrases of them, are made the medium of our devotion. To allow a *single* Psalm, I need not remark, is greatly to diminish the proportion of inspired prayers, which our Liturgy designedly was made to contain. It is true, the allowing of a selection by our Church, which is not by the Church of England, is a departure from the principle mentioned above, but it does, by no means, go so far as the present proposal.

"We are told by Shepherd,[*] that the primitive Christians greatly valued the Psalms. But they can have no higher recommendation than is found in the fact, that they were used in the divinely constituted Hebrew Church; and above all, that our blessed Lord made them, and in particular at the hour of his death, the medium of expressing his devout thoughts and aspirations. 'In the use of the Psalms particularly, (remarks Bishop Dehon,[†]) the Church of the New Testament is found in society with the Church of the Old; for in those sacred compositions, not the emotions of David's heart only were vented, but much of the worship of God's ancient people did consist. Who would not wish, in the temple, to hear upon his lips those Psalms and Prayers, in which the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs, have uttered their devotions to God. How dead must he be to the finest associations which can affect the mind, who is not animated to a devout and fervent performance of this part of the service of the Sanctuary by the consideration, that upon the same censer which the Church holds out to him, incense hath been put by those hands, which are now extended before the throne of the Almighty, and that as its smoke ascended, those eyes were lifted up to heaven, which are now fixed upon the visible glory of God and the Lamb.'

"We object then to this proposal, because its spirit and tendency is to depreciate the Psalms; to cut off a large proportion of our *inspired* prayers; and because it is liable to the abuse of banishing all the Psalms, except a few short ones."

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[*] "Christians, (says Chrysostom,) exercise themselves in David's Psalms oftener than in any part of the Old or New Testament. Moses, the great law-giver, who saw God face to face, and wrote of the creation of the world, is scarcely read through once a year. The holy Gospels, where Christ's miracles are preached, where God converses with man, where devils are cast out, lepers are cleansed, and the blind restored to sight; where death is destroyed, where is the food of immortality, the holy sacraments, the words of life, holy precepts, precious promises; these we read over once or twice a week. What shall I say of blessed Paul, the preacher of Christ? His epistles we read twice in the week. We get them not by heart, but attend to them while they are reading,—but as to David's Psalms, the grace of the Holy Spirit has so ordered it, that they are repeated night and day. In the vigils of the Church, the first, the midst, the last, are David's Psalms. In the morning, David's Psalms are sought for, and the first, the midst, and the last, is David. At funeral solemnities, the first, the midst, and the last, is David. In private houses, the first, the midst, and the last, is David. Many that know not a letter can say David's Psalms by heart"

Jerom tells us, that "in the morning, at the third, sixth, and ninth hour, in the evening, and at midnight, David's Psalms are sung over in order, and no man is suffered to be ignorant of David's Psalms."

"In this regulation the Church of England displays her usual piety and judgment. With us, the Psalms are recited much oftener than any other part of Scripture, and thus far our established practice corresponds with the usage of the ancient Church. At the same time, that all the Psalms may be read in course, and that our Morning and Evening Prayer may not tire or disgust by its prolixity, we assign, for this purpose, the term of thirty days."

[†] Sermon on the Liturgy, p. 10.

For the Churchman.

GERMAN THEOLOGY.

Mr. Editor,—It seems to me that the difference between yourself and Candor, as to any important matter, is hardly skin-deep. You levelled your shaft, if I rightly understood you, against encouraging a taste for German Theology (as has been done in some places) among those who are preparing for Orders. That this was your aim was manifest from the whole tenor of your article. You attributed the purity of the Church to the fact that its governors have discountenanced a rage for this kind of study among candidates for the ministry: you say that none can prize more highly than yourself the advantages that result from the acquisition of a new language, both for the treasures of knowledge which it opens to view and the mental phenomena which it embodies: and you distinctly intimated your respect for the labors of Blomfield and others in the Church of England, as well as Dr. Turner and others of our own Church, by saying that our young students would do better to take the labors of the German Theologians at second-hand from such learned and judicious translators. Surely all this is as much as to say, that if men had leisure, either as scholars or professors, for the German Commentators, they would do wrong to neglect them. All then that you could have meant was to express your gratification that there was no rage for the study among those who are pursuing preparatory studies in Theology. Allow me to say, Mr. Editor, *en passant,* that you would have done better to express yourself more mildly—and, by the by, I would not be understood as restricting this remark to the present subject, nor indeed to any retrospective application whatever: that is to say, I hope you will do better for the future. Now on this point I observe that Candor is silent. Hence I infer that he agrees with you, that in the present exigencies of the Church, our young students had better let German Theology alone. But you say, Mr. Editor, that the study of German Theology in this country has been "productive of mischief." Candor undertakes to show that it has done good. For my own part, Sir, I believe you are both right. But here is the difference: your facts go to sustain your opinion; but Candor's facts go to sustain no opinion at all; at least none that I can discern; certainly none that you have controverted. If they are meant to have any bearing on the point of which you spoke, why then they go to oppose the very opinion in which I have, and I think with good reason, presumed on Candor's acquiescence.

But waiving the question of their bearing, let us glance at the facts themselves. Candor ascribes the Unitarianism of Cambridge to the ultra Calvinism which preceded it, and not to the infection of German Theology. Now you may grant, Mr. Editor, that the Calvinism did nine-tenths of the mischief, and it will be sufficient for *your* purpose if the German Theology did the other tenth. To gain *his* point, however, Candor must show that the rage for German studies had no instrumentality whatever in producing or increasing the doctrinal mischief. But this he can never do until he disprove that Cambridge patronized the German about the time of its declension from orthodoxy; and was indeed the first to introduce it into this country. Candor regrets that the Churchman has classed Cambridge and Andover together; but if Andover has given in to the German mania, and lost *bona fide* its standing for orthodoxy, I see not why, in so far, they may not be put into the same class. What then is the fact? Dr. Wood is orthodox. So far so good. But will Dr. Wood say the same of the whole Seminary? Does he not mourn over the fact that its most popular and celebrated professor has abandoned the orthodox ground, and has lent himself to propagate by his oral instructions as well as by his writings, doctrines little better than Pelagianism? Mr. Stuart's work on the Hebrews I have never read. If it is as good as Candor represents, I can only exclaim with Juvenal, *Si sic omnia dixisset!* His work on the Romans I have looked into, and have seen enough to make me assent to the justness of the intimation in the Christian Spectator, that in his views of original depravity Mr. Stuart had even gone beyond the New-Haven divines themselves.

But, Mr. Editor, what chiefly surprises me is that Candor should say that "the most prominent opponent of Dr. Channing and defender of Trinitarian views respecting our Lord Jesus Christ, on scriptural ground, is Mr. Stuart." It is some years, Sir, since I read Mr. Stuart's celebrated letters to Dr. Channing, but my impression was that they were a virtual betrayal of the cause. He as good as gives up all the Bible, with the exception of three texts, and one of the main pillars of his argument for the Deity of Christ is the knowledge which is necessary to constitute him the judge of men! Surely Dr. C. must have exulted in such a "prominent opponent" as this; for the knowledge, as all must see, might have been no more than a delegated attribute, and the three texts are as narrow a foundation for the magnificent fabric of orthodoxy, as any Unitarian could desire. Candor indeed admits that Mr. S. takes a different view of the Trinity from that "*generally* maintained among us;" a sort of euphemism for the plain truth, which is that his view of the Trinity is one that must be *wholly rejected* by all who use the Episcopal Liturgy. The truth is, Sir, in my opinion, that Mr. Stuart's pamphlet on the Trinity has been no small part of the mischief which you ascribe to German Theology—and I see not how this mischief is to be neutralized by Dr. Adam Clarke's espousal of its most offensive error. The perusal of the pamphlet, *notwithstanding it contains much that is really excellent,* cannot fail to weaken the faith of any Trinitarian not previously fortified against its insidious spirit—though when I say insidious, I do not mean to question the sincerity and honest intentions of its author.

Candor tells us that of the "present divinity of the New-Haven school he knows not much." On this part of the question therefore he puts himself *hors de combat.* I can hardly help adding, however, that an ignorance of the New-Haven divinity, patronized as it is to a great extent at Andover, and productive, as it has been, of all the abuses and mischief and moral desolation known under the name of "new measures," is wonderfully convenient for one who is blind to the mischievous tendency of German Exegesis. Candor admits the operation of the cause in the New-Haven school, but thinks to show that its effects have been good, because one of its Professors translated a good German work. I marvel much, Sir, that Candor should have staked a fact so comparatively unimportant against the portentous evils of discord and fanaticism with which the New Haven divinity has inundated the country.

Sigma.

CANONICAL COLLECTIONS.

To the Editor of the Churchman.

My copy of the Journal of the last Diocesan Convention informs me, much to my astonishment, that out of one hundred and ninety organized Congregations of our Communion, in this diocese, upwards of one hundred have omitted one or more of the annual collections prescribed by the Canons; viz. 45 have omitted all, 27 two, and 32 one of them, within the past year; making 221 cases of disobedience of the positive enactments of the Church. I repeat—

73 Congregations have contributed *nothing* to the Diocesan Fund,
59 *Nothing* to the Missionary[*] Fund,
and 89 *Nothing* to the Episcopal Fund.

221 total.

Seven of the New York City Churches are in the list. About eighteen excuses are made, and those chiefly from Missionary stations; but I do not know of any discretion allowed by the Canons upon the subject, which it would be well to publish in your paper.

The report of the Committee appointed by the previous Convention, to inquire concerning the mode of *ensuring* the Canonical collections, is not inserted in the Journal. The subject is a very interesting one to Churchmen,—yet all that appears upon the Journal is, that the Committee made a report, which was accepted, and the Committee discharged—which, to my mind, is no information at all.

One of the Laity.

[*] Of these (will it be believed?) the Church in Hobart is one.

If you can live free from want, and have wherewithal to do good, care for no more—the rest is but vanity.

Prefer the private approbation of the wise and good to the public acclamation of the multitude.

THE CHURCHMAN.

SATURDAY, DECEMBER 21, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday after Christmas, December 29, St. George's Church; First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

We must again beg the indulgence of "J. A." whose favor we have been obliged to defer.

"C." and "O. M. P." are received.

"W." is quite too long: we have thought his purpose would be answered by a short editorial article.

The note from the Corresponding Secretary of the American Bible Society shall receive attention in our next.

CIRCULAR

To the Clergy and Laity of the Diocese of New-York.

New-York, Dec. 16, 1833.

Brethren,—You have been made acquainted with the immediately pressing wants of the Domestic and Foreign Missionary Society of our Church, in its domestic department. The portions of the treasury available for the Green Bay Mission, and for other Missionary operations in the new States and Territories of our country, have been exhausted. When the question is asked, *Will the Church be indifferent to this appalling fact?* I trust that the Diocese of New-York will be among the first to answer, *No, by no means;* and to afford substantial practical demonstration that the answer is given in sincerity. Domestic Missions have ever justly been in the estimation of the members of this Diocese, the decidedly favored branch of Missionary operations. Considering the peculiar duties and responsibilities of the station which God has been pleased to assign to ours among the Churches of the earth, I have never felt it to be my duty, indeed, with my conscientious views, I should have thought it wrong, to press any other upon your consideration. Let the love of Christ, brethren, constrain you to take a just view of the immense moral and spiritual destitution of our country; let your zeal for the glory of God, and your affection for the souls of men, produce a due appreciation of the alarming increase, within our own borders, of infidelity and heresy, of irreligion and vice, and of the destructive influence—destructive to both temporal and eternal welfare—of the bondage in which the world, the flesh, and the devil, is holding such multitudes around us; and let the appalling fact arrest your attention, that with all our efforts, the means of moral and spiritual culture, even in our own country, fall far short of the daily increasing extent of the demand for them. You will then, I think, see a state of things, justifying the remark, that if you do but your duty here—if you give to the spiritual state of your own country proper Christian consideration; if you are duly affected by the melancholy situation of the souls which are here perishing; if you suffer your spirits to be properly stirred up within you at the worse than honestly idolatrous neglect of God, profanation of His holy name, and insult to his adorable Majesty, to which such multitudes in our own borders are wholly given; you will see enough, amply enough, to call into action every principle whereby you should be prompted to pray and strive for the advancement of the cause of God, the spread of the kingdom of the Redeemer, the opening of the eyes of the spiritually blind, and the reclaiming of erring souls, saving them from destruction, and making them eternal monuments to the honor and praise of the grace of the Saviour whom you adore. The work of the Lord,—here, in this country, which the Lord, in his providence, has peculiarly committed to the furtherance of those among our own citizens who are willing to come up to his help against the mighty,—requires, depend upon it, all that we can do in its behalf. It is truly great,—great enough, for at least some time to come, to afford ample operation to all the measures of religious enterprise which we can sustain. In aid of this work, brethren, the authoritatively constituted agent of our general Church, now throws herself on that liberality of the members of that Church, without which,—such is her deplorable state of pecuniary inability,—the work must stop; and our Church withdraw its contribution to the liquidation of the heavy debt owed by this Christian community to the injured Indians; and its efforts to establish sound religious and moral principles in regions of our country to which our friends, neighbors, and relatives, and especially our children, in whose welfare we should feel the liveliest interest, are daily emigrating; and whence there must be in time a re-action of influence which will control the destinies of our Republic.

I beseech you, therefore, brethren, by the mercies of God, which you enjoy, and for the lack of which others are perishing, that you come forward in a united, prompt, and liberal effort to save our Church from this disgrace—I add, without hesitation, this guilt in the sight of God. There are those, individuals and parishes, who can do much. All can do gladly of the measure of ability which God hath given. Let them remember, that that ability *is given*, and that the bountiful and gracious Giver asks *a return*, by contributing to his glory, and the spiritual and eternal good of his intelligent creatures.

Commending the whole subject to your serious Christian consideration, I remain, Brethren,

Your servant in CHRIST,

- BENJ. T. ONDERDONK.

The Editor of the Auburn Gospel Messenger is requested to copy the above.

THE DUTY OF MISSIONS.—Not only does the Missionary spirit pervade and form a constituent part of the Christian religion, but the exhibition of it is expressly enjoined as a duty. *Go ye and preach the Gospel*, is a command that rests perpetually on the Church. *Let your light shine before men* is a precept that obliges every follower of JESUS to active exertions in the dissemination of his faith. The duty, however, is not an arbitrary one. It flows spontaneously from the principles of the religion, or rather from the very nature of things. We mean to say that there is nothing in the injunction laid upon us to diffuse Christianity, which is not in strict conformity with the established laws of nature. Indeed there is nothing of an arbitrary character in the Gospel. It is too much the custom to represent its precepts and doctrines as the requirements and prescriptions of an arbitrary sovereign, for which no other reason can or need be assigned than *thus says the* LORD. Such, if we mistake not, is the common exhibition of the doctrine of rewards and punishments. But surely such a view is unfounded: for Christianity on this subject does but confirm the lesson of experience—the good are and will be happy; the bad are and will be miserable. Believe in JESUS CHRIST and you shall be saved. There is nothing arbitrary in this law: for the Gospel of JESUS CHRIST is truth, and obedience or conformity to the truth constitutes righteousness; and hence an operative belief in the Gospel necessarily saves us from sin, and consequently from misery. Precisely so in regard to those precepts which enjoin Missionary effort. They render the promulgation of our faith a duty. But there is nothing arbitrary in this duty. All truth is useful. It is therefore in general a dictate of benevolence and sound reason to diffuse truth; and the more important the truth is, the greater the obligation to disseminate it. Christian truth, however, affecting as it does the condition of our souls throughout eternity, is infinitely more important than any of the other truths which we know; consequently there results an infinitely greater obligation to diffuse it. Hence the reasonableness of rendering missionary exertions imperative by a positive command. And if our Saviour had neglected to enjoin this duty, it would have been an imperfection in his religion. His religion professes to be a pandect of truth. There is an obligation to diffuse truth arising from its very nature. The neglect, then, on the part of our Saviour to oblige his followers by a specific enactment to diffuse their faith, would have argued that he did not appreciate the truth which he revealed. While the fact that he has recorded such a law, is one among the many evidences of the completeness of His religion, and of the conscious authority with which he promulgated it.

BISHOP H. U. ONDERDONK.—At the request of a correspondent we transfer to our columns an elaborate article from the Protestant Episcopalian, on Transubstantiation, which, we presume, there can be no impropriety in ascribing to the able and learned prelate whose name we have placed at the head of this article. At the same time we must be permitted to express our dissent from the prevalent method of managing the controversy on this and on all the leading points of Romanism. The whole controversy is *fumus sine fulgore*—well enough for the Romanists who are content to live in the smoke, but otherwise of no use except to the Deists, who laugh in their sleeves to see both parties playing into their hands. Transubstantiation especially is a common sense question, and to shift it to the ground of Scripture and the Fathers, is a needless and impolitic concession, and raises the Romanist to a dignity which he does not deserve. There are certain first principles which form the basis of all knowledge, and which must be admitted before Christianity can be intelligently embraced: these the Romanist violates and rejects, and in so doing puts himself without the pale of scriptural and rational argument.* As an illustration the writer may be permitted to mention that he once heard a sermon on Transubstantiation from one of the present champions of Romanism, in which he very skilfully cleared the way for his doctrine by attempting to show that men were so constituted that they could not trust to the evidence of their senses: the instance of a straight stick in a pail of water which would appear to the beholder to be crooked, and other similar ones were adduced. But if the evidence of the senses be rejected, what becomes of the belief in miracles? And without miracles, what becomes of Christianity? Bishop Onderdonk says, if the doctrine were revealed, "we would discard our philosophy and believe the revelation." We say the reverse. If the Scriptures advanced any thing in opposition to the evidence of the senses, we would reject them and turn Deist. Any other view of the Christian system is no better than the Eastern fable, which describes the universe as resting on the back of a turtle.

In his Charge on the Rule of Faith Bishop Onderdonk wreathed for himself an imperishable laurel: he has there compressed the whole truth in a nutshell, and in so clear a manner as is beyond the power of learning to rebut, and almost of sophistry to pervert. And there he would have done well to stop. Or if he wished to pursue the matter he might better have imitated the style and tact of Leslie, and given us a Short and Easy Method with the Papists. We know of no controversy that more needs or will better bear this kind of compression, and few who are better able to achieve it. It is in vain, however, to disguise the fact, that the controversy excites general interest, and if its abettors will uphold it on the grounds of metaphysics and the fathers, why, we must e'en give our readers, from time to time, the result of their labors. Our clerical readers will, of course, welcome all that can be said on the subject, and they all know what they are to expect from the talents and learning of Bishop Onderdonk.

WE this day commence the publication of several of the more interesting passages in the Life of Archbishop Cranmer, and we take the occasion to commend the work most cordially to all Episcopalians. It is seldom that a work of general literature, on subjects of a religious cast, commends itself to the unqualified approbation of the Christian, and still more seldom that it harmonizes with the taste and doctrines of any particular denomination. Two or three works, however, have lately issued from the press of the Messrs. Harper which Episcopalians may receive as unexceptionable. These enterprising publishers deserve our thanks, especially for giving us the Life of Archbishop Cranmer. It is a work which every person ought to read, and which all, especially Episcopalians, must read with great pleasure. The work contains no very thrilling passages, unless the closing scene of the Archbishop's life be an exception, but it preserves throughout a uniform interest; and the matter is all so excellent that it would be difficult to mention any parts which the reader would be willing to expunge.

As to the character of the work for historical fidelity, there will be different opinions, and those opinions will depend very much on the complexion of the reader's previous views. The author professes to be merely the chronicler of events, but he is in fact the devoted admirer of Cranmer and his ingenious apologist. And he has sometimes need of all his ingenuity. The charge of inhuman severity is easily repelled: it is as unjust to censure a man of the sixteenth century for consenting to the execution of a delinquent in religion, as to censure one in the nineteenth for consenting to the same course toward a delinquent in morals. Then it was the fashion to burn men for killing the soul, and now it is the fashion to hang them for killing the body; and may be our posterity will think there is little more reason in the one case than in the other. The charge of vacillation is labored with more difficulty and less success. On the whole it may be admitted that if the biographer fails in the attempt to repel every imputation which has been cast on his subject, he has yet formed a tolerably fair estimate of his character. Cranmer was just the man for his post: he wanted the sterner qualities of Luther and Knox: and he could not, like them, have originated a Reformation and carried it boldly forward in the face of a tremendous opposition: but he was better qualified than either for conducting a reformation, already begun, toward a safe and happy completion. It happened too in Cranmer's case, as it has in other memorable scenes, a stronger man was behind the curtain than he who stood forward on the stage; and we query whether the author of the present work has given sufficient prominence to the agency of Ridley. The name of Cranmer is identified with the origin of our Liturgy and Articles, and that is enough to endear to us his memory and excite the spirit of inquiry into his history. The work was intended to have a bearing on the Romanist controversy, and may for that reason be sought with the more avidity.

"EPISCOPAL CHURCH.—But to return to the Church in the United States—look at the hundreds of thousands of attendants upon her services, and the tens of thousands of her pious and devout communicants, to whom daily accessions are making from among the sober-minded and judicious of other denominations, who are flying to her arms as a refuge from the Phrenetic Malaria which has been called into action by the revolting and enthusiastic scenes exhibited at "Camp," "Four Days," and "Protracted Meetings," and other devices which Satan is employing for the promotion of infidelity, to the utter subversion of sober, rational piety in its unhappy victims. Look at this, and say, has the Church of England done nothing for the cause of the Redeemer in foreign lands?"

So says a correspondent of the London Morning Chronicle, who signs himself "Presbyter Anglicanus,"—which means, we suppose, "A Priest of the Church of England." Perhaps, in some places in the United States, the Episcopal Church may be such a refuge as he thinks it; and in such places, no doubt, it will receive the cordial approbation of all who hate the religion which that "Malaria" promotes. In some places, however,—we may say this without a *perhaps*—that same Church has "Four Days and Protracted Meetings" herself, and seems to be as fully under the influence of the said "Malaria" as any of her sister Churches. In those places she is very much respected by all good men,—even by those who think her trimmings an incumbrance.—*Vermont Chronicle.*

We have a word of comment on this. In the first place we deprecate the spirit of "Presbyter Anglicanus," and trust that no clergyman of our Church would exult in such terms over the errors and excesses of sincere but misguided Christians. Secondly, we deny in behalf of the whole and every part of the Episcopal Church that it has given any countenance to the Pelagian views and measures which the word "Malaria," as used both by Presbyter Anglicanus and the Vermont Chronicle, is probably intended to designate. Some handle has been given for the insinuation by the fact, which we are willing to receive on the authority of the Vermont Chronicle, that in some places "Four Days and Protracted Meetings have been held." It should be remembered, however, that it is only recently that the connexion of the measures here referred to with Pelagian tenets has been generally understood, and we risk nothing in the assertion that the very men who, as the Chronicle tells us, have acceded to the measures, would be the most forward to disavow the principles with which they are commonly associated. And lastly, we cannot let slip the opportunity of giving our brethren a friendly caution as to "Four Days and Protracted Meetings." These measures are the offspring of and are now extensively advocated in connexion with Pelagian errors. The measures themselves must tend necessarily, however insidiously, to promote the errors in which they originate, and the adoption of them will naturally expose our clergy to the unfounded imputation of favoring Pelagian views. And we cannot help adding that the above may serve to teach Episcopalians what they gain by a conformity to the usages of other denominations to the disparagement of their own. Who would consent to purchase the honied words of "respect" from such "good men" as are above referred to, if he must pay for them with a patient endurance of a slur—oftener felt than expressed—on those services which, for the sincere Episcopalian, constitute the "beauty of holiness?" Surely no Churchman, with a proper sense of character, can countenance any measures or associations which are understood to imply an acquiescence in the imputation that he regards all that is peculiar in the discipline and worship of his Church as no better than "trimmings" and "incumbrances."

THEOLOGICAL SEMINARY.—We had some misgivings as to the correctness and propriety of part of F.'s statements, published in our last, in regard to the students of the Theological Seminary, but as the writer appeared to speak from personal knowledge we let them pass. We are now enabled to say, that whatever may be the straits of the Institution, F. has been unauthorized in adverting to the private wants of the students. These, we are assured, are no greater than at other similar institutions, and there exists no disposition to receive assistance of the kind and in the manner suggested by F.

THE Circular of the Education and Missionary Society comes in good time, for if ever the Missionary cause can make its way to the heart, it must be at the season when we are commemorating the highest manifestations of divine mercy to our fallen race: now if ever the renovated heart must overflow with love, and grateful for the spiritual blessings it has received, compassionate the wants of others. Let every Rector lay the appeal of the Society before his people, and in this season of festivity, in the midst of superfluous delights, let them remember that their joy has been purchased by the humiliation of their Redeemer, and that by their self-denial the same boon may be extended to others. Fifteen hundred dollars—the amount deficient—will support twelve missionaries.

CIRCULAR.

REV. AND DEAR SIR,—The Committee of Arrangement invite your attention to the extracts from the Minutes of the Education and Missionary Board, passed at their last meeting, here annexed. They beg a reference to their last Circular on the wants of the Education Branch, and now present you with copies of the Second Annual Report for distribution to your congregation. The wants of the Missionary Branch claim your especial regard; but for a most liberal donation of $500, recently presented by our steadfast friend Jacob Shatzel, Esq., our Treasurer would now be in advance; in which situation he unquestionably will be on the 1st of January next, when nearly $2000 will become due for the quarterly stipends of the Missionaries, unless the prompt zeal of other friends to the cause furnish the requisite means.

Have the kindness to keep in mind that collections or contributions for both branches are needed, at as early a day as they can be provided, and which the Committee trust will be made before the severity of winter may cause the hand of liberality to be directed to other claims.

Owing to the state of the Funds, the Missionary Board have found it expedient to reduce the number of Missionaries below that of last year, and are prevented from filling several vacancies in important stations. Surely the cause merits extra exertions to prevent a continuance of this state of things. That it will receive your prompt exertion is the hope and trust of

Very respectfully,
THOMAS C. BUTLER,
FLOYD SMITH,
CORNELIUS OAKLEY, } *Committee of Arrangement.*

December 16, 1833.

Extracts.

"It appearing by the Treasurer's Report that the Missionary Fund will be deficient on the 1st of January in the sum of $1500 and upward to meet the regular demands to which it will then be subject. Therefore

"*Resolved*, That an immediate appeal be made through their respective Rectors to the different congregations in this city and its vicinity, and that they be earnestly and respectfully requested to cause collections for the Missionary Fund to be made in their respective churches *on or before the 1st Sunday in Epiphany*, and returns thereof to be forthwith made to the Treasurer of the Society.

"*Resolved*, That a copy of the above be communicated to the several Rectors, and that the Committee of Arrangement have charge of the same."

EDUCATION AND MISSIONARY BOARD,
Press Buildings, Dec. 11, 1833.

LITERARY.

Bright Beams of Light from the Sun of Righteousness, for the Successive Days of the Ecclesiastical Year. New-York: Protestant Episcopal Press. pp. 62.

WE have seldom seen any thing that has pleased us more than this little volume. It is every way admirable. The excellence of the object—to fortify the faith of the Churchman in the Deity of his Saviour—the appropriateness of the title and the adaptation of the subject to the services of the Church, are all in keeping with one another, and worthy of the highest praise. The work is "got up" too in the best style of the Press; the paper, printing and binding are all in good taste. As a memento for a pious friend nothing can be better or more suitable to the season. The book is all which may be anticipated from the poetry of its title.

Lectures on General Literature, Poetry, &c. Delivered at the Royal Institution in 1830 *and* 1831. By JAMES MONTGOMERY. Complete in one volume. New-York: Harper & Brothers.

The Note-Book of a Country Clergyman. New-York: Harper & Brothers.

Sunday Evenings: or, an Easy Introduction to the Reading of the Bible. [Designed for Sunday Reading and Sunday School Libraries.] By the Author of the Infant Christian's Catechism. Part III. New-York: Harper & Brothers.

WE have not before had to notice three books in succession with which we have been so much pleased as the above. The Lectures of Montgomery attracted much attention on the other side of the Atlantic, and we have earnestly wished to see them republished here. We shall speak of them again. The Notes of the Country Clergyman are good parlor reading for a Christian family: we wish them a wide circulation. The Sunday Evenings is designed to render the historical and biographical parts of Scripture attractive to the young. The plan is admirable but of difficult execution: we have read one chapter: it is skilfully done. This volume is embellished with fine engravings, and corresponds in other respects to the rest of the "Boys' and Girls' Library," to which it belongs. We shall shortly give our readers specimens of the two latter.

Some other favors of this kind are received, the notice of which we must defer to next week.

WE are happy in being enabled to credit the following favorable and discreet notice of "Christianity Vindicated" by Bishop Hopkins to so high authority as the Protestant Episcopalian.

"The work now to be noticed, is of the useful and unpretending class. The discourses were preached to congregations in Pittsburgh and Boston with much approbation, and their publication now, as well gratifies those who heard them as it extends their benefit to others. The author confines himself to the proofs of the New Testament, but takes the ground that if the truth of the New Testament be established, the truth of the Old is established likewise. The first discourse is a general view of the position in which Christianity stands to us, and it contains many forcible remarks and some eloquent passages, in which respect, however, it is but a specimen of the whole volume. The author's seven Discourses, and the Dissertations which follow it, present to the general reader a popular and interesting view of the subject. We have thought this "vindication" well adapted for young persons who have reached an age sufficient to understand and appreciate the bearing of its arguments, and the idea has suggested itself on looking over the work, that it was one which would interest Bible classes, and that in them, under the instruction of a minister, it might be used to great advantage. But it is a work of more value than merely as a manual for the young. Every Christian will, I think, be interested and profited in its perusal; and will rise from it with freshened warmth of attachment to the divine system and confidence in it, on which he has built his hopes of happiness here and hereafter. The shallow doubters who abound will not, perhaps cannot, read a large work; this is not large enough to deter them, and its style will invite them, and the animated appeals to which the author occasionally gives vent, are calculated to touch the heart even of the skeptic. After all, the *heart* must be engaged, before argument can have much effect. If men can be made to turn their hearts to good, reason operates with force. All the preaching of John the Baptist, and much of that of the Saviour, was an appeal to the heart, "Repent ye!" The heart of the Jews which *would not* understand, was hardened. They were not *disposed* to be illuminated, and were not; therefore it was said "their sin remaineth.""

INTELLIGENCE.

MR. WILBERFORCE.—A meeting was held at York on the 3d of October, to take into consideration the means of paying some public tribute of respect to the memory of Mr. Wilberforce. The meeting was large, and was addressed by the Archbishop of York, Lord Chancellor Brougham, Earl Fitzwilliam, Lord Morpeth, Mr. Strickland, M.P., and others. The following resolutions were unanimously adopted, the first on motion of Earl Fitzwilliam, the second of the Lord Chancellor.—*Epis. Recorder.*

"*Resolved*, That the great abilities of the late Wm Wilberforce, industriously exerted, to the latest hour of his life, in the genuine spirit of Christianity, for the attainment of objects of the most enlarged benevolence, have acquired for his memory the veneration of his fellow-citizens.

"*Resolved*, That the nature of [the] memorial must, in some degree, depend upon the aggregate amount of the subscriptions which may be received, and that it is advisable (if the sum raised be adequate) to found a benevolent institution of a useful description, in this county, and to put up a tablet to the memory of Mr. Wilberforce; but should the subscriptions be insufficient to accomplish such an object, that they shall be applied to the erection of a monument."

The London Record says of this meeting—

"From the tenor of the speeches delivered on the occasion, it is pleasing to learn, that while some sculptured memorial will doubtless be erected in the great Minster of the capital of Yorkshire, yet the example of London is to be followed, according to which 'the tablet in Westminster Abbey is to be supplementary' to the establishment of some institution better fitted to commemorate an individual whose simplicity of character was not his least striking excellence.

"Mr. Wilberforce, during life, was often in the habit of expressing his disapprobation of funeral pomp, and we should imagine that he would himself have refused the tribute of a gorgeous monument. While, therefore, we shall rejoice to witness some memorial of his worth in the Abbey of Westminster, or the Cathedral at York, we at the same time agree with the Lord Chancellor, when he so eloquently said, that 'he wished for no marble, that he wished for no brass, he wanted no inscription; but that they would best testify their affection for the name of Wilberforce, and exalt his memory, who among them did the most to imitate his acts, and who effected the most good for their fellow-creatures, in proportion to the means allowed.'"

The Workman's Monday.—A benevolent individual in Paris has authorized the Paris Tract Society to offer a premium of 200 francs for the best tract upon "The Workman's Monday." The object of it is designed to be the exposure and correction of the idleness and wickedness which generally succeeds on Monday to the Sabbath profanation and dissipation of Sunday.

"The profanation of the Sabbath is not," says the Archives du Christianisme, "the only violation of the fourth commandment of the law, which we have to deplore. After having diverted from its purpose the day of rest, and devoted it either to labor or to foolish dissipations, many persons, and especially workmen in large cities, change also the destination of the day on which men are called to resume their ordinary occupations; while GOD says to them, 'Six days shalt thou labor and do all thy work,' they refuse to work, and neglect the business which is confided to them. This mode of violating the law is not attended with fewer excesses than the form r. It is but too well known what is the Monday of many workmen. It is only necessary to walk on Monday evening in the vicinity of our barriers, to be convinced that the gain of the preceding week, partly expended on the previous evening, has been entirely dissipated during the second day, that debauchery and drunkenness have filled its best hours, and that good manners, domestic life, the peace of families, the education of children, good order, in a word, all that tends to promote the happiness of individuals and families has sustained a heavy blow."

We translate these remarks because they are unhappily applicable, *to some extent*, to the state of things in our own country. The circulation of a tract similar to that proposed in Paris would no doubt be useful. Perhaps a better one could not be written than "*The week Completed*," by the author of the "*First day of the week*," &c.—*Episcopal Recorder.*

Education in New-Hampshire.—From a discourse recently delivered by Mr. Bouton, before the New-Hampshire Historical Society, we learn that the annual tax raised by law in that State for the support of Schools is $90,000. This gives $455 to each town, or about $1 to every individual of suitable age to attend school; and is more than is raised by the famous Connecticut fund, which last year produced but $76,933. Beside this, there is a school fund in land, or the proceeds of land, belonging to most of the towns; and also a general "Literary Fund," raised from the bank, which, since 1829, has amounted to $95,532, and will average hereafter at least $10,000 a year.

There are 38 academies, of which two had a fund of over $40,000, and which have an aggregate of 1500 students. Exeter alone has instructed this number within forty years; and among them are Webster, Mason, Woodbury, Cass, and many others of our most eminent men. Dartmouth College has educated about 1700 young men. The authors of some of our best school-books are New-Hampshiremen; and Pike, Adams, Blake, Hale, Farmer, and Upham, may be mentioned among the number.

Superstition.—A crew of Greek pirates were condemned and executed at Malta for robbery upon the high seas. It appeared at their trial that, in plundering a certain vessel, while they seized every vegetable article of food on board, a barrel of fish was left untouched. The court demanded the reason. The pirates replied, that, it being Lent when they robbed the vessel, the use of fish was then prohibited by the Greek Church; and GOD forbid that they should be guilty of breaking their Church's laws! During a long course of piracy, their hands had not remained unstained with innocent blood, but they were too religious to eat fish in Lent.—*Sunday School Journal.*

Children Sold.—A scarcity of rice in Chaouchowfoe, on the east of Canton, has increased the demand and raised the price of provision in this city. In consequence of this the Governor and Fooyuen have sent out a proclamation, forbidding any rich merchants to hoard up rice, beyond a certain quantity, thereby increasing its price and distressing the poor. Still, though the price has risen but very little, many of the poor suffer much. Instances are numerous where parents have been seen going through the streets, leading their children by the hand, and offering them for sale. They are urged to this painful necessity from want of provisions for themselves, as well as for their children. In cases of this kind, the purchaser is required to give a written promise that he will provide for the child, treat it well, &c. We knew an instance only a few days ago, where a little girl, six years of age, was sold for 25 dollars.—*Philadelphian.*

The Pope and Don Pedro.—A letter from Rome, dated Oct. 5th, says—"In the consistory of the 30th ult. the Holy Father enumerated to the cardinals the many attacks and acts of injustice committed by the present government of Portugal against the holy see, and declared that such conduct would effect the total ruin of the Church in a kingdom styled the most faithful. His Holiness, however, confined himself to protesting against those proceedings, hoping that the government, becoming better advised, would revoke its resolutions, and reinstate the Church in its ancient rights."

The Pope (says another account) has issued several bulls against Don Pedro, and has declared the decrees issued by the present government at Lisbon null and void, and announced that he is ready, whenever circumstances may require it, to present himself to the combat in defence of the Church.—*Sunday School Journal.*

Roman Catholics in England.—The Laity's Directory for 1833, contains a list of about four hundred Roman Catholic chapels in England, several of which have two, and some three or more priests; seven colleges, and about fifty boarding schools, &c. The Roman Catholic population cannot be estimated by the number of chapels, for some have several congregations, being different at each. —*Ibid.*

Mrs. Hannah More realized $150,000 by her writings.

Calendar.

December 22.—4th Sunday in Advent.
——— 25.—Christmas.
——— 26.—St. Stephen.
——— 27.—St. John Evangelist.
——— 28.—Holy Innocents.
——— 29.—1st Sunday after Christmas.
January 1.—Circumcision.
——— 5.—2d Sunday after Christmas.
——— 6.—Epiphany.
——— 12.—1st Sunday after Epiphany.
——— 19.—2d Sunday after Epiphany.
——— 25.—Conversion of St. Paul.
——— 26.—Septuagesima Sunday.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of *ten dollars* from the Ladies' Society of Christ Church, Cooperstown, Otsego county, N. Y., by the hands of Mr. Theodore Keese.

THOMAS BROWNING, *Treasurer*,
At the Press Buildings, 46 Lumber street.
New-York, Dec. 19, 1833.

Letters have been received at the N. Y. Prot Epis opal Press, during the week ending December 19th, from the following persons, viz:—

Rev. Addison Searle—P. E. De Mill—Postmaster, Cambridge—J. F. Shore—L. H. Young—Rev. Thos. F. Davis—F. J. Harding, *with remit*—Rev. C. Colton—Miss Gibbs.

Received by the General Protestant Episcopal Sunday School Union.

A. C. Morgan, Waterbury, Conn.—Lieut. S. L. Russell, Houlton, Me.—Rt. Rev. T. C. Brownell, Hartford, Conn.—George, Latimer & Co., Philadelphia.

BRIGHT BEAMS OF LIGHT.

JUST published, by the New-York Protestant Episcopal Press, No. 46 Lumber-street, BRIGHT BEAMS OF LIGHT from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year. In various bindings, price 25 cents and upward.

TRACTS IN PASTORAL THEOLOGY.

CHRISTIAN PREACHING DELINEATED.

JUST published, and for sale at the New-York Protestant Episcopal Press, 46 Lumber-street, price 25 cents,—CHRISTIAN PREACHING DELINEATED; in a Letter from Alexander Knox, Esq., to the Rev. John Jebb, now the Lord Bishop of Limerick: with occasional Notes. Being No. 1 of Tracts in Pastoral Theology.

CHRISTMAS AND NEW-YEAR'S GIFTS.

RELIGIOUS Books, bound in an ornamental style, suitable for Christmas and New Year's gifts, may be had at the Depository of the Press, No. 46 Lumber-street. Among them are the following:—

BIBLES, elegantly bound of various sizes.
PRAYER BOOKS, in great variety of size and binding.
Octavo, elegantly gilt and neatly ornamented.
Duodecimo. The standard book.
Eighteenmo, (the most common size.)
Pocket-size, (32mo.) a new edition, very neat and legible, and well suited for a present to the young.
To Sunday School Teachers, and others, taking several copies, this last denomination, in a neat binding, will be put at 38 cents.
DEVOTIONAL SONNETS, on the most striking texts in the Gospel of St. Matthew and St. Mark, designed as a religious annual, elegantly printed, and in various ornamental bindings.
THE COMMUNICANT'S COMPANION, (pocket size,) first American edition
THE M'ELLEN TRACTS, bound in one neat volume.
THE HISTORY OF A POCKET PRAYER BOOK, elegantly bound.
A MEMOIR OF THE REV. EDMUND D. GRIFFIN, by the Rev. Dr. McVickar.
NEW PSALMS AND HYMNS—8vo, 12mo, 18mo, 32mo, in various bindings.
THE CHURCH AND HER HOLY SEASONS VINDICATED, a Sermon, by B. Dorr, A. M., Rector of Trinity Church, Utica.

BOOKS

FOR CHRISTMAS AND NEW-YEAR'S PRESENTS,
May be found at the *Sunday School Depository*, 46 Lumber-street.

LADIES' DEPOSITORY.

THIS Institution is intended for the benefit of those persons who have experienced a reverse of fortune, and whose feelings will not allow them to come before the public, at the same time they may from necessity wish to dispose of useful and ornamental work, if it could be done *privately* and to advantage. The store No. 345 Broadway, (next door to the corner of Howard street,) and a suitable person to take charge of the same, are engaged for the depository of such articles as may be brought by persons of the class above alluded to. The following Ladies are furnished with tickets, having their signatures, without which no work will be received in the depository:

Mrs. E. Caldwell, 34 Greenwich street.
Mrs. Campbell P. White, 145 Chambers street.
Mrs. Dr. Watts, 125 Hudson street.
Mrs. Isaac Lawrence, 498 Broadway.
Mrs. Henry Cary, 111 Hudson street.
Mrs. W. S. Johnson, 22 Warren street.
Mrs. D. Remson, 345 Broadway.
Mrs. Dr. Turner, Twentieth street, Ninth avenue.
Mrs. R. Donaldson, 15 State street.
Mrs. Joshua Waddington, 11 Carroll place.
Mrs. Chancellor Kent, St. Marks place.
Mrs. P. Perit, 70 Franklin street.
Mrs. C Tallmadge, 324 Greenwich street.
Mrs. Dr. Lyell, 77 Anthony street.
Mrs. D. Codwise, 78 Greenwich street.
Mrs. J. Aspinwall, 60 Bleecker street.
Mrs. Col. Varick, Park place.
Mrs. Charles M Evers, 10 Greenwich street.
Mrs. Gallatin, 225 Broadway.
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Miss Jay, 396 Broadway.
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Miss Waddington, 11 Carroll place.
Miss Few, 10 Park place.
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Donations will be received by the above ladies from the benevolent who are disposed to aid a simple institution, calculated, it is hoped, to do good to modest merit.

ENGLISH AND CLASSICAL INSTRUCTION.

THE Rev. Robert W. Harris proposes to receive into his family a select number of pupils, of whose English and Classical education, preparatory to their admission into College, he will take the charge. Parents, who may be disposed to intrust their children to his care, are assured, that every attention will be paid, as well to their religious instruction and moral deportment, as to their advancement in human learning. His situation in the vicinity of Whiteplains, Westchester county, is remarkably healthy, and distant twenty-four miles from the city, with which there is a daily communication by a line of stages.

Terms.—$200 per annum, inclusive of every expense of board and tuition, and payable quarterly in advance. Each pupil to be furnished with cot, bedding, &c., as at other schools.

Any additional information, if desired, may be obtained on application by letter to Mr. H., or by inquiry of Swords, Stanford & Co., No. 152 Broadway.

References.—Rt. Rev. B T. Onderdonk, D. D., Rev. J. M. Wainwright, D. D. Rev. William Berrian, D. D., Rev. William Creighton, D D, Professor N. F. Moore, LL. D., Professor J. McVickar, D. D.

Nov. 23, 1833. 40—6w

PRIVATE TUITION.

A CLERGYMAN of the Protestant Episcopal Church, residing in the State of New-Jersey, and in a delightful and healthy situation on the Delaware, to which there is a daily communication, in six hours from New-York, and in two from Philadelphia, both by rail road and steam-boats, proposes to receive into his family six young gentlemen, not under eight years of age, to prepare them for College, or to complete their education by a thorough course of classical and English studies.

For the address, or further particulars and references, apply at this office.

TERMS.

FOR Board, Lodging, Washing, Mending, and Tuition, $250 per annum, payable half-yearly. French and Spanish are extra charges, at $6 per quarter. Each Scholar is to provide his own bedstead and bedding, with six towels and a silver fork and spoon, which will be returned on the Scholar leaving. There will only be one vacation in the year, viz. from 1st August to the second Monday in September. No Scholar will be received for a shorter period than six months. The Tuition Bills to be paid at the end of each half-year.

References—Right Rev. Bishop White, Rev. Dr. Abercrombie, William Meredith, Esq., Philadelphia; Right Rev. Bishop Doane, New-Jersey; Right Rev. Bishop Onderdonk, Rev. Dr. Wainwright, Rev. Dr. Berrian, New-York.

LITTLE NECK ACADEMY, LONG ISLAND,

Fifteen Miles from New-York.
REV. E. WHEELER, *Principal.*
JEREMIAH W. MURPHY, *Teacher.*

THE Winter Term of this Institution will commence on Monday, the 4th of Nov. next. Having engaged the services of Jeremiah W. Murphy, an experienced, well qualified, and approved Classical Teacher, the Principal confidently invites the attention of the public to this Institution, as offering advantages equal to other elementary schools, for obtaining an English or Classical education.

The Principal can accommodate a few more Students as boarders in his family, where every attention will be paid to their morals and improvement in literature.

Terms can be known by applying to the Rt. Reverend Bishop Onderdonk, Swords, Stanford & Co., or at the Protestant Episcopal Press.

Little Neck, Oct. 16, 1833. 12t.

MISS ANGELICA GILBERT continues her School for Young Ladies at 113 Bleecker-street, (near Le Roy Place,) the autumnal term commencing on Monday, the 9th of September.

The Assistant Instructresses, one of whom is a French lady, are of the highest qualifications for this trust, in point of education and experience; and though employing an excellent French master, Miss Gilbert superintends this branch, to aid and advance the younger scholars.

The scientific branches are thoroughly taught, so far as the age and capacity of the scholar permits. Instruction is also given in Music, both vocal and instrumental, and other ornamental branches.

Once in three weeks a review of the studies takes place, and a register of merit is kept, which parents are invited to inspect, and thus take part in the moral government of the school.

Strict attention is given to propriety of deportment, and principles of correct conduct are sedulously inculcated.

The most respectable references will be given to clergymen and other gentlemen, and to parents of scholars.

The bill of terms communicated on inquiry, 113 Bleecker-st.

August 31, 1833. 28—tf.

ST. LUKE'S SCHOOLS.

THE MALE DEPARTMENT of these Schools, for Classical, Mathematical and English Instruction, will be opened on Monday, December 2.

Principal, Mr. JOHN O'SULLIVAN. *English Teacher*, Mr. JOHN FLINT.

Building, Corner of Hudson and Grove streets, entrance in Grove-street.

Terms, Elementary English Class, $5 00 per quarter.
English and Mathematical Class, $10 00.
Classical, $15 00.
French and Spanish Languages to be extra charges.
No charge for Fuel, Ink, or Quills.

TO SOCIETIES,

CIRCULATING THE BIBLE AND BOOK OF COMMON PRAYER.

A SET of 12mo Bible, and a set of 18mo Prayer-book Stereotype Plates on sale; or a barter would be accepted for a good and correct set of 8vo Bible Plates. Specimen pages of the plates may be seen, and terms of sale, &c., ascertained by application to Henry Cotheal, 49 Water-street, or

THOMAS BROWNING,
At the Press Buildings, 46 Lumber st., New-York.

BRITANNIA COMMUNION FURNITURE.

THE subscribers keep constantly on hand, of their own manufacture, Flagons, Tankards, Goblets, Patens, Plates, Baptismal Fonts, and also Collection Plates.

BOARDMAN & HART,
No. 6 Burling Slip, between Pearl and Water streets.
Nov. 30, 1833.

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* See the Churchman of October 5th of the present year.

From the Presbyterian.

The Missionary to Africa.

Lines to the Rev. Mr. Laird, missionary to Africa, on hearing his Farewell Address, before the Brainard Society of the Fayette College, Easton, Pa.

BY A LADY.

Go, thou messenger of heaven,
Bound for Afric's burning shore;
Tell of sins by blood forgiven,
Take the heaven-sent message o'er:
Some will listen,
Tell the tidings o'er and o'er.

Home and country—would they bind thee?
Would they urge thy guilty stay?
Look not, look not once, behind thee,
Onward—onward lies thy way;
Farewell, stranger,
Hasten, onward lies thy way.

Do a mother's arms enfold thee?
Do they clasp thee to her heart?
Let not fond affection hold thee,
Louder duty calls, depart:
Duty calls thee,
Herald of the Cross—depart.

Dost thou dread the restless ocean?
Safely o'er thy bark shall ride;
Fear not then its wild commotion,
He who rules its waves—thy guide;
At His bidding,
Wildest tempests must subside.

Dost thou fear the withering power
Of the tropic's sickening ray?
Dost thou dread the midnight hour?
Deserts lone—and beasts of prey?
Trembling stranger
Trust—not lonely is thy way.

Israel's cloudy veil will shade thee,
From the noonday's dazzling light;
Israel's burning pillar lead thee,
Through the desert's darkest night;
Trust the promise,
God—thy God, will be thy light.

Go in faith—thou silent weeper,
Sow the precious Gospel seed,
Thou shalt come a joyful reaper,
Souls thy harvest—Heaven thy meed;
Faithful laborer,
Go, and sow the Gospel seed.

May the God of light protect thee,
Favoring gales thy canvass swell;
May his grace and power direct thee,
And his Spirit with thee dwell;
May he bless thee,
Go in peace—farewell! farewell!

HOPE.

DOCTRINAL.

From the Protestant Episcopalian.

TRANSUBSTANTIATION;

Not found in the Apostolical Fathers.

If the doctrine of Transubstantiation could be found in the writings of the apostolical fathers, there would be reason to infer that Scripture must be so interpreted as to favor that article of the Romanists' belief. The argument would not indeed be final, as those holy men were but fallible, and their writings uninspired, and therefore our faith is not conclusively bound by either their tradition or their opinions; yet it would be an argument of great force, and would throw on the Protestant the burden of proving that that doctrine could not be made out from Scripture. If, however, those fathers record nothing that gives countenance to the doctrine, the argument turns with equal force against the Romanist, and the Protestant appeals to Scripture without any such impediment to his free, yet humble and conscientious inquiry, into the sense of those parts of it which relate to this subject.

The apostolical fathers are selected for this investigation, as of much higher authority than the fathers who were later, having been personally acquainted with the apostles, and being thus acquainted with their oral teaching directly, and not through the medium of uninspired teachers. The testimony of these fathers on subjects contained in Scripture is worthy of much deference. But the authority of the later fathers, who never conversed with the apostles, is incalculably less.

According to Archbishop Wake, there remain at this day writings of five apostolical fathers, viz. two epistles of Clement of Rome—an epistle of Polycarp—seven epistles of Ignatius—an epistle of Barnabas—and the Shepherd of Hermas, consisting of Visions, Commands, and Similitudes. Without entering into the questions raised concerning the genuineness of some of these productions—which is unnecessary in proving that they do *not* contain the doctrine before us—we shall here receive them on the authority of that prelate.

1. In the first epistle of Clement, we find these passages which refer, or may be supposed to refer, to the eucharist.

1. ". . . . our Saviour, even Jesus Christ, the High Priest of all our *offerings*, προσφορων, the defender and helper of our weakness." (*c.* 36.)

2. ". . . . that we perform our *offerings* προσφορας and service to God at their appointed seasons." (*c.* 40.)

3. "They therefore who make their *offerings* προσφορας at the appointed seasons are happy and accepted." (*do.*)

4. "For it would be no small sin in us, should we cast off those from their ministry επισκοπης who holily and without blame *offer the gifts* προσενεγκοντας τα δωρα." (*c.* 44.)

The epistle contains also some general injunctions to keep God's "holy *laws*" προσταγμασιν—to "keep the *commandments* of Christ παραγγελματα—and the like." (*c.* 37. 49.)

It is probable that the words "offerings," "laws," "commandments," &c., in these passages, include the eucharist; but not a hint is there in either of them, or in the context, that the "offering" consisted of the actual body and blood of our Lord. If there is any other reference to this sacrament in the first epistle, it is so obscure as to have escaped our notice.

In the second epistle of Clement we find one passage that may refer to the eucharist, among other duties, but it says nothing pertinent to transubstantiation.

"Wherefore, brethren, let us, doing the will of the Father, and keeping our flesh pure, and observing the *commandments* εντολας of the Lord, lay hold on eternal life." (*c.* 8.)

Another passage is more worthy of notice, as an argument against the Romish doctrine of the eucharist.

"Seeing then he had showed so great mercy toward us, and chiefly for that we who are alive, do now no longer *sacrifice* θυομεν to dead gods, nor pay any worship to them, but have by him been brought to the knowledge of the Father of truth; whereby shall we show that we do indeed know him, but by not denying him by whom we have come to the knowledge of him?" (*c.* 3.)

Now, had Clement known any thing of a "true, proper, and propitiatory *sacrifice*" in the eucharist, here was the place to have mentioned it. But no. He speaks of the cessation among Christians of "sacrifices to dead gods," but says not a word of their offering Christ as a sacrifice to the living God. Such an omission in such a place is a volume against that doctrine, and consequently against transubstantiation.

2. The epistle of Polycarp makes no reference to the eucharist, except the general one that may be presumed in the word "commandments" εντολαις. (*c.* 2. 4.)

3. Ignatius, however, will afford us more employment. To this father the Romanist appeals; with what success we shall presently see. His epistles shall be examined in order.

a. In his epistle to the Ephesians there occur these four passages.

1. ". . . . being followers of God, and stirring up yourselves by the *blood* αιματι *of* Christ, ye have perfectly accomplished the work that was connatural to you." (*c.* 1.) Another reading is "blood of God."

2. "Let no man deceive himself; if a man be not within the altar θυσιαστηριον, he is deprived of the *bread* αρτου of God." (*c.* 5.)

3. "Ye are . . . . the companions of Paul in the *mysteries* συμμυσται of the Gospel." (*c.* 12.)

4. ". . . . breaking one and the same *bread* αρτου, which is the medicine of immortality; our antidote that we should not die, but live for ever in Christ Jesus." (*c.* 20.)

Of the first of these passages we remark, that if it refer to the eucharist, which it probably does not, it yet is no other language than Protestants may and do constantly employ. There is nothing to show that the phrase "blood of Christ" is to be taken literally, not figuratively or typically, as the same phrase in Scripture is understood by us—a point which we shall investigate before leaving Ignatius. Nothing is there on which to found the doctrine of the "true, real, and substantial" transmutation of the wine into the very blood of Jesus.

The second of the passages refers unquestionably to the eucharist, as the word "altar" decides. And it calls one of the elements on that altar "bread,"—and that, after consecration, for those who are "estranged from the altar" are not "deprived" of ordinary bread. Here then is the Protestant doctrine of the eucharist early in the second century—an answer so far to the Romanist when he asks us, where was our religion before the time of Luther? There can be no transubstantiation of this element if the bread remains "bread" after consecration. The species or appearance, without the substance, is not bread, and cannot, consistently with truth, be so denominated. Nor can the species be figuratively or typically called bread, for if it is a figure or type at all, it must represent the flesh of Christ, into which the element according to the Romanist, has been changed, not the bread itself, which he supposes to exist no longer. Bread proper, substance as well as species, may justly be regarded as the figure, type, or emblem of the flesh of Christ, according to the Protestant belief; but to affirm that what is really his flesh, though bread in appearance, is an emblem of bread, is to derange the order of things and the propriety of language, by putting the antitype for the type. We conclude, therefore, that Ignatius, in this second passage, gives us the matter as well as the phraseology of the Protestant doctrine of the eucharist.

In the third passage, Ignatius may have alluded to this ordinance—some of the Ephesians then living may have actually participated with Paul in the "mysteries" or sacraments "of the Gospel." But it contains nothing relevant to the question of transubstantiation.

The fourth passage introduces again the word "bread," and applies it to the eucharistic element. The expression is not figurative of doctrine, for that is separately mentioned—"that ye all come together in common in one faith, and in one Jesus Christ." Then is added—"obeying your bishop and the presbytery with an entire affection." And then follow the words "breaking one and the same bread," obviously referring to the sacramental food. Nor does Ignatius mean the unconsecrated element, for that is not "the medicine of immortality and the antidote of death." And thus we again learn from Ignatius, that the consecrated bread remains "bread." So teaches this apostolical father, and so Protestants believe.

b. In the epistle of Ignatius to the Magnesians we find no reference to the eucharist, except the expression "as to one *altar* θυσιαστηριον." (*c.* 7.) The following passage, however, is not without value in the present discussion.

"Lay aside, therefore, the old, and sour, and evil leaven; and be *changed into* μεταβαλλεσθε εις the new leaven, which *is* Jesus Christ." (*c.* 10.)

The letter of these words is that Christians are to be "changed"* into leaven; but would the venerable man have used language so nearly bordering on impiety, had he believed in transubstantiation? Again; the letter of the words is that "the new leaven *is* Christ;" yet nothing was further from his thoughts than that the fermenting substance was "truly, really, and substantially" Jesus. Nay, Christians themselves are indirectly said to be 'changed into Christ.' If we account all these expressions figurative, why not allow those also to be figurative which call bread and wine his flesh and blood?

c. The epistle to the Trallians makes probably an allusion to the eucharist, in the words, "he that is within the *altar* θυσιαστηριον is pure." (*c.* 7.) It affords also a passage worthy of more particular notice, as showing that other things beside the holy elements were called the flesh and blood of Christ.

"Wherefore putting on meekness, renew yourselves in *faith*, that is the *flesh* σαρξ of the Lord; and in *charity*, that is the *blood* αιμα of Jesus Christ." (*c.* 8.)

What says the Romanist to such language? Faith *is* the flesh of Jesus, charity *is* his blood. In this case there can be no transubstantiation, for faith and charity are not things of substance—they have no substance to be changed. Of course the words 'flesh and blood' are here used figuratively, though the assertions which identify them with these two Christian virtues are explicit. Why then should not the assertions, not more explicit, "this is my body, this is my blood," applied to bread and wine, be also interpreted figuratively? Nay, this language of Ignatius affords us the presumptive argument that the figurative interpretation is the proper one—if faith and charity are declared to be the flesh and blood of the Redeemer, yet are not literally those substances, very strong and very clear proofs are necessary to show that when bread and wine have the same designations, it is meant that they are literally transubstantiated—that they are "really, truly, and substantially" his body and his blood. Yet the only proof is the same sort of language that Ignatius here uses without the least idea of its implying such a change.

d. Proceeding to his next epistle, that to the Romans, we find nothing that refers to the eucharist; one passage indeed may at first seem to do so, but a little examination will show that it does not. We extract it, and another also which appears deserving of notice.

1. "I take no pleasure in the food of corruption, nor in the pleasures of this life. I desire the *bread* of God, which is the *flesh* σαρξ of Jesus Christ, of the seed of David; and the *drink* that I long for is his *blood* αιμα, which is incorruptible *love*."

The latter sentence is given thus, in another form, in a note—"I desire the *bread* of God, the *heavenly bread* which is the *flesh* of Jesus Christ, the Son of God, made in these last times of the seed of David and Abraham; and the *drink* that I long for is his *blood*, which is incorruptible *love* and *perpetual life*." (*c.* 7.)

2. "For I am the *wheat* of God; and I shall be ground by the teeth of wild beasts, that I may be found the pure *bread* of Christ." (*c.* 4.)

That the first of these passages does not allude to the eucharist will appear from the following considerations. 1. Ignatius declares that he "desired" the bread mentioned, and "longed for" the drink;* which he could not say of the sacramental elements, for these he could partake of as often as he wished, and with as much holy delight and strengthening as the best of Christians; for bread and drink of this sort there was no occasion for him to "long." 2. He contrasts the "bread and drink" he desired with "the pleasures of this life;" not its sinful pleasures, for he had grown old a worthy Christian and an exemplary bishop, and had not for very many years, and perhaps had never, made such pleasures his happiness. His allusion is to the virtuous and religious "pleasures of this life;" and the "bread and drink" with which these are set in contrast must be pleasures of the life to come. The eucharist, therefore, is not referred to, in the expressions "the flesh of Jesus Christ" and "his blood," but heavenly communion. And we thus see that final beatitude is called "eating the flesh and drinking the blood of the Saviour," as explicitly as partaking of the sacramental bread and wine is so called. It follows, that as there is no transubstantiation in the heavenly feast on the flesh and blood of Christ, it is gratuitous to argue such a change in the earthly feast on his flesh and blood. 3. That the allusion of the "bread and drink" is to celestial joys, will further appear from the second of the translations quoted, in which Ignatius calls the flesh of Christ "the *heavenly* bread," and his blood "*perpetual* life;" for, though these expressions may be figuratively applied to the sacrament, their more accurate signification is immortal felicity.

We further remark, that in this passage Ignatius declares that "the blood of Christ *is* love," or charity—as he did in the extract already given from the epistle to the Trallians—and *is* also "life"—the very language on which the doctrine of transubstantiation is founded, yet here applied to a quality and a privilege, which have no substance to be transmuted. Of what value then is the doctrine so founded?

In the other passage, Ignatius calls himself "the *wheat* of God," and hopes to be found "the *bread* of Christ." No transubstantiation here, we presume—yet the expressions are similar to those which the Romanist adduces in behalf of that article of his creed.

c. Reaching the epistle to the Philadelphians, we first notice a passage in the inscription.

"Which [church] I salute in the *blood* αιματι of Jesus Christ, which is† eternal and abiding *joy*."

We class this with the passages already cited, in which the blood of Christ is declared to be love or charity, and life, and his flesh faith—the language on which the Romanist affects to build transubstantiation, yet here obviously having no such meaning.

There is also in this epistle a reference to the eucharist; we extract the whole of the short chapter that contains it.

"Wherefore let it be your endeavor to partake all of the same holy eucharist ευχαριστια. For there is but one *flesh* σαρξ of our Lord Jesus Christ; and one cup, in the unity of his *blood* αιματος: one altar θυσιαστηριον; as also there is one bishop, together with his presbytery, and the deacons my fellow-servants: that so whatsoever ye do, ye may do it according to the will of God." (*c.* 4.)

The object of Ignatius in this passage, as in the epistle generally, was to repress the divisions that had troubled the Philadelphian Church and to restore their unity. In pursuing this object, he admonishes them to partake all of the "same eucharist," not joining in schismatical ordinances. And in that eucharist he declares, there is "but one *flesh* of Christ, and one cup in the unity of his *blood*." Here then he calls the consecrated bread and wine the flesh and blood of the Saviour—as they were so called by our Lord himself and by St. Paul. But does the use of such language, whether here or in Scripture, prove that the substance of the bread and wine is gone, and that the actual substance of the flesh and blood of Christ has taken its place, under the appearance of bread and wine? The Romanist says it does—the Protestant says it does not—they differ in their interpretation of the words 'flesh and blood;' the one giving them their literal sense; the other, a figurative, typical or emblematical sense. How shall the difference be decided? The Romanist has the letter of these two words in his favor, and though that argument is of no great force, it is sufficient to throw the burden of proof on the Protestant. This proof we shall exhibit—that these words are not to be interpreted literally—and our remarks will apply also to the same or similar words spoken of the eucharist in Scripture. Some of the scriptural argument is indeed unavoidably included in this investigation.

In the first place, there is no analogy in favor of such a miracle, the change of one substance into another without a change of the species or appearance, while there *is* analogy against it. Water was changed into blood by Moses, dust into lice, rods into serpents, and water into wine by our Saviour; but in each case there was a corresponding change of the species or appearance—no one saw what seemed still to be water, yet was told to believe it to be blood or wine—no one saw what seemed still to be rods or dust, yet was told to believe them to be serpents or lice. So likewise withered limbs have been changed into sound ones, diseased bodies into healthy ones, dead bodies into living ones; but in every such example, so far as substance was changed, so far the species or appearance changed also. There is, therefore, an extensive analogy against the doctrine of a change of substance *without* a change of the species or appearance. Nor will it avail the Romanist to reply, that the Deity and angels have assumed the form of men, and the Holy Spirit those of a dove and of tongues of fire—for no one believes that either the divine or the angelic substance was changed into the substance of men, of a dove, or of flame. These latter occurrences, therefore, have no bearing on the question of transubstantiation.

In the next place, if the words "flesh and blood," applied to the consecrated elements, prove that they are literally such, the word "bread," applied by Ignatius, as we have seen, to one of those elements, equally proves that it remains literally bread. St. Paul likewise repeatedly calls the element after consecration, and as then eaten, "bread;" (1 Cor. xi. 26, 27, 28; x. 17;) and our Saviour denominates the consecrated drink "*this* τουτου fruit of the vine." (Matt. xxvi. 29.) The argument from the words is obviously the same and equal in both cases. If it proves flesh and blood to be literally present in the eucharist, it equally proves the bread and wine also to be literally present—and then we have not transubstantiation, but the consubstantiation of Luther. This is an *argumentum ad hominem* upon the Romanist, which he never can refute. Protestants, however, (those excepted who adhere to consubstantiatian,) do not appeal to mere words to determine the nature of the elements; bread and wine are placed on the altar; the senses declare that they are still bread and wine after consecration; and this evidence of the senses there is nothing to overthrow; for against this evidence, the argument from words used but as the names of things amounts to nothing.

A third argument against the Romanist is, that Ignatius, as our extracts have shown, declares faith to be the flesh of Christ, and charity, or love, or joy, or life, to be his blood—and also regards heavenly communion as his flesh and blood. In neither of these uses of the words flesh and blood was a transubstantiation intended by him. Why then should it be alleged that that change was intended by him when he applied those names to the eucharistic elements? no sound answer can be given. To the same effect we cite those Scriptures which declare the Church to be the body of Christ; and Christians to be "members of his body, of his flesh, and of his bones;" nay, what seems absolutely literal, their very "bodies to be members of Christ." No one, we presume, finds transubstantiation in these passages—the Church has no substance to be changed—and though some Romish mystic may fancy that the flesh and blood of Christ, received at the altar, become incorporated with his own flesh and blood, even this does not amount to the transubstantiation of the body of a Christian into one of the bodily members of the Redeemer, into his flesh and bones. If then on this absolute and particular language of Scripture no transubstantiation can be founded, as little can it be founded on any other words in the holy volume—for no assertion relating to the eucharist is more absolute, and none so particular.

Our fourth objection to the argument from the words "flesh and blood" alleged for the change in question is, that Ignatius employs other words in the same manner, without reference to such a change. He speaks of Christians being changed into leaven, and calls Christ leaven, and himself the wheat of God, and the bread of Christ. If these expressions imply no change of substance, as little do the appellations flesh and blood of Christ imply a change in the eucharistic elements. To the same effect we appeal to Scripture—where God is called a rock, a fortress, a tower, a shield, a consuming fire—Christ is called a root, a branch, a sun, a star, a vine, a door, a rock, a corner-stone, a foundation, a lamb, a lion—it is said of "man, the son of man," that he is "a worm," and in the name of Christ, "I am a worm, and no man"—the "teeth" of the wicked are called "spears and arrows, and their tongue a sharp sword," but "a wholesome tongue is a tree of life"—Christians are called "branches" of the vine, plants, sheep, lambs, lively stones, an epistle. It is further declared that "the lips of the righteous *feed* many," and that Christian teaching is feeding with milk and feeding with *meat*—heavenly Wisdom says, "Come, eat of my *bread*, and drink of the *wine* which I have mingled;" and our Lord asserts, "My *meat* is to do the will of Him that sent me." And, in closer analogy with the language on which the Romanist builds the doctrine before us, we have such figurative passages as these—"who *eat* up my people as they eat bread"—"when the wicked came upon me to eat up my *flesh*"—"who also eat the *flesh* of my people"—"the fool foldeth his hands together, and eateth his own *flesh*"—"they shall eat every man the *flesh* of his own arm"—"I will feed them that oppress thee with their own *flesh*, and they shall be drunken with their own *blood*"—"and *blood* came out of the *wine-press*"—"they have shed the blood of saints and prophets, and thou hast given them *blood* to drink"—"I saw the woman [Babylon] drunken with the *blood* of the saints, and with the *blood* of the martyrs of Jesus"—"and they shall eat her *flesh*." (Ps. xiv. 4; liii. 4; xxvii. 2. Mic. iii. 3. Eccl. iv. 5. Isa. ix. 20; xlix. 26. Rev. xiv. 20; xvi. 6; xvii. 6, 16.) Now, who can reflect on these numerous declarations in Scripture, positive in form, yet figurative in meaning, and not agree that probability, nay moral certainty, is on the side of Protestants, when they assert that the words "flesh and blood of Christ," as applied to the eucharist, are figurative also? Who can consider the passages in which doing God's will is called meat, and Christian instruction is called feeding with meat, where no allusion to transubstantiation is possible, there being no substance to be changed, and yet regard the passage "my flesh is meat indeed" as a proof of transubstantiation? Who can read the many explicit assertions that various persons do eat or shall eat their own flesh, the flesh of God's people, the flesh of Babylon, and shall drink blood, and be drunken with it, and that "blood came out of the wine-press," and set aside the letter of the words, and yet contend for the letter when eating the flesh of Christ and drinking his blood are spoken of; and that too, when the consequence is alleged to be the doctrine of a miraculous transubstantiation?

A further difficulty in the way of the Romanist is, that the Jews were forbidden to eat blood of any sort—"whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people"—"ye shall eat the blood of no manner of flesh." And the same restriction was held valid at the time of the first Christian council—"that ye abstain . . . . from blood." (Lev. vii. 27; xvii. 14. Acts xv. 29.) It is impossible, therefore, that our Lord, in saying this is my blood, meant that the wine was literal blood, "truly, substantially, and really;" for if he did, he made his disciples break the levitical law, to which he and they were bound by circumcision, and which he always kept, and desired other Jews to keep till it should be abolished. It is also impossible that the apostles understood him to mean his actual blood, for the same reasons. And it is further impossible that Ignatius understood or used the word blood in its literal sense, when applied to the eucharist; for he would thus have set at nought the levitical law, binding on Jews when that sacrament was instituted, and this apostolic law of the first council. It is worthy of remark, that it was in consequence of difficulties in Antioch, the diocese afterward of Ignatius, that this council was held, and thither its "decrees" were immediately sent. Whether the decree forbidding blood was of permanent obligation, we need not here inquire—it certainly obliged Christians for many years—and, till its obligation ceased, or shall cease, Christians would be transgressors in partaking of the wine of the eucharist, if it were transubstantiated into "real" blood. This change, therefore, cannot be allowed. Nor can it be justly supposed that Ignatius had any belief in it.

The last objection we shall offer against inferring this doctrine from the words of Ignatius, or those of Scripture, is, that it presumes there were two Christs at the first celebration of the eucharist, and many Christs at subsequent celebrations of it. Can we believe that Ignatius thought that, at the last supper, Christ visible, the real and entire Christ, held in his hand Christ invisible, yet the real and entire Christ—one Christ holding a distinct Christ—and breaking the invisible flesh of the second Christ, yet visibly not of the first—and pouring out the invisible blood of the second Christ, yet visibly not of the first? Moreover, who can believe that Ignatius imagined that while the body of Christ was in heaven, it was also present, bodily and in substance, in the eucharists he administered, nay, in a thousand eucharists administered at the same moment—that there was a Christ, real and entire, in heavenly glory, and a Christ, real and entire, sacrificed at each of the simultaneous offerings of a thousand Christian altars! But the Romanist will perhaps reply, that the glorified human body has no relation to time or space. Of this, however, there is no proof, and it is contrary to even the highest analogy; for God, we speak with reverence, is conscious of a relation to time, as is implied in his foreknowledge of events before they come to pass; and he has also a relation to space in his attribute of omnipresence: he is present in all space, and though space be supposed to be limited, he yet has this relation to it as well as beyond it. To say, therefore, that the glorified body loses the relations to time and space, is to set it above the Deity. The Romanist will further reply, that the glorified body of Christ is ubiquitous; that, after Christ was "received into heaven till the times of restitution of all things," and after he "for ever sat down on the right hand of God," he appeared on earth to St. Paul at his conversion, as also perhaps to St. John in the Isle of Patmos. But we answer: 1. that in these appearances his body retained its species, and was a visible body, which is a further analogy against its being present without its species, as is alleged in regard to transubstantiation: and 2. that the passages just cited are not contradicted by supposing Christ's body to have descended from the upper realm, leaving its place there, during the short periods of his visiting the two apostles; for the phrase "sit on the right hand of God" expresses dignity, not locality, and this dignity ceased not when he thus came to the earth; and the "heaven" which received Christ, the "light" in which God dwells, and which is heaven in the supreme sense, extended itself to this world when his body was here seen by St. Paul and St. John, for in both cases he appeared in the heavenly glory. We conclude, therefore, that in both cases his body left its local exaltation when it appeared on earth, and that they afford no argument for its ubiquity. Will then the Romanist still allege that the glorified body of Jesus is capable of ubiquity, of so much ubiquity at least as to be in heaven and in thousands of eucharists at the same time? This, we finally object, is a contradiction in terms—it amounts to saying that he has a body which is not a body. A body is a definite mass of substance, which exists only in the space occupied by the mass, and not beyond that space. A glorified human body may perhaps have the power of very rapid transition, so as to move from one place to another at any distance in a mere moment, but it cannot be in two or more places at the *same* moment—and the glorified body of Christ is a glorified human body. God only is ubiquitous or omnipresent, and Christ as God is omnipresent, but not as man. If to this reasoning it be replied, that we set philosophy above faith—we answer, No: if it were plainly revealed to us that the substance of the bread and wine was "truly, really, and substantially" changed into the substance of the body and blood of Christ, we would discard our philosophy and believe the revelation. But the question is, whether the mere phrases, "this is my body, this is my blood," and the like, amount to such a revelation, i. e. are to be so interpreted? And we may justly affirm that the philosophy, though not infallible, which forbids such an interpretation, is of more force than all the arguments brought in its favor. Whether Ignatius understood philosophically the nature of bodily substance, we cannot say. But he certainly had common sense; and that would tell him that the same body could not be in several places at one time. And this, added to the considerations we before adverted to, is a sufficient assurance that he did not regard the flesh and blood of Christ as substantially present in the eucharist.

Any one of the arguments we have now adduced is sufficient to preclude the literal sense of the phrases in question, and establish the proposition that their interpretation must be figurative. And when all our arguments are taken together, it may be declared—beyond the possibility of refutation—that he who does not see sufficient reason to disallow the adherence to the letter on which the doctrine of transubstantiation is built, has surrendered the use of his reason.

(*To be continued.*)

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* Cotelerius translates the word *transmutemini*. The old Latin is *transponite*, which expresses only change of place, 'remove yourselves into the new leaven;' but this figure, if strictly taken, is incongruous, as leaven acts within the substance to be leavened, the substance is not placed within it: the word, therefore, must mean figuratively, like the other words quoted, not a change of place, but a change of substance.

* The expressions "desire" and "long for" are both θελω in the Greek.

† The Greek is ητις εστιν, the relative being feminine, and appearing to refer not to the word blood αιμα, but to the word church εκκλησια. But Cotelerius gives the passage, *quam saluto in sanguine* Jesu Christi, *quod est* [that is, or, which thing is] *gaudium sempiternum et stabile*. The old Latin is *qui est*, referring to either *sanguine* or Jesu Christi, but preferably to the former, the word blood.

PRACTICAL.

AFFLICTION.

In affliction, the true Christian turns as naturally to the Scriptures, as the pained child to its mother's voice. The history of Israel is at such a time full of admonition and of comfort. And however great the trial may be, he looks at the ancient tribes in the wilderness, and finds his own case prefigured. For all their vicissitudes "happened unto them for ensamples; and they are written for *our* admonition, upon whom the ends of the world are come." Thus taught, we beware of tempting Christ, "as some of them also tempted, and were destroyed of serpents;" and of murmuring, "as some of them also murmured, and were destroyed of the destroyer." There is precious encouragement to the burdened soul in those words which the apostle Paul uses in this connexion: "There hath no temptation befallen you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape that ye may be able to bear it." There is a delightful emphasis upon the word "faithful." God is *faithful*. It is not said, God is *powerful*; this might be, and still he might be against us, nor "God is *wise*," nor "God is *holy*"—but "God is *faithful*." This is bringing us into covenant with heaven, and giving us God's *pledge* that we shall not be overwhelmed.—*Presbyterian*.

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